

The Brooklyn Jewish Center Review

May, 1951

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BUSINESS IN ISRAEL

A Monthly Survey

By ERNEST ASCHNER

DESPITE economic progress which under more normal circumstances could be termed sensational, Israel opens its fourth year of statehood still facing grave economic problems.

Key factor—and key difficulty—in the State's three-year economic history to date has been the unprecedented mass immigration which has already doubled Israel's population from 650,000 in May 1948 to 1,300,000 today. Moreover, 600,000 additional newcomers are expected to enter the State within the next three years.

Israel's basic economic problem has been, and remains today, the necessity for enlarging its production facilities to keep pace with its growing population. The truth is, that while the immigrants are a long-term asset to the new State, they remain an economic liability until they can become absorbed into productive occupations.

The length of the period intervening between the newcomers' arrival and their absorption into economic productivity is, in turn, directly related to the amount of capital available for the establishment of productive enterprises and development projects.

The progress made to date, though substantial, has not caught up with the needs of the country. New factories have been established and industrial production has risen by 50%. New land has been put under cultivation and agricultural production increased by 80%. Some 100,000 new dwelling units have been added to existing facilities. National income rose from \$618,000,000 in 1948 to \$910,000,000 in 1950, an increase of almost 50%.

Israel's road network was considerably expanded, hundreds of new settlements were established, the merchant fleet and international airlines are steadily growing and constantly adding new ports of call. Israel products are making their appearance on more and more foreign markets in all parts of the world and new industrial areas are being developed. The country is humming with activity, yet there are still tens of thousands of immigrants living in makeshift quarters and not productively absorbed.

Regardless of the cost to themselves and of the adverse effect on their standard of living, the Israelis continue to keep the gates of their country wide open.

Dr. Aschner is a member of the Economic Department of the Jewish Agency for Palestine.

They have imposed upon themselves heavy tax burdens, stringent austerity, severe rationing and crowded living conditions in order to share their belongings and the fruit of their work with their brethren from the Yemen, from Morocco, Iraq, Rumania and dozens of other countries.

At the same time, the Israelis have

appealed to the free nations to lend them a hand in their stupendous task of building up the economy of the country. In this respect, too, the response was marked and gratifying, yet still inadequate. During the last three years, the United Palestine Appeal sent to Israel \$168,000,000 out of contributions by Americans to help finance the immigration, absorption and resettlement programs. The Export-Import Bank in Washington granted \$135,000,000 in credits to Israel for basic expansion of agriculture, industry and services. Private banks in the U. S., Switzerland, France, Holland, Belgium, Norway, England and other countries have lent many millions to Israel.

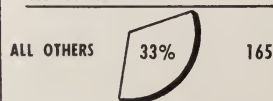
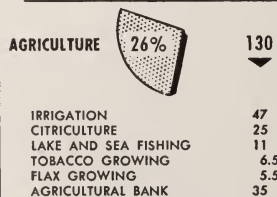
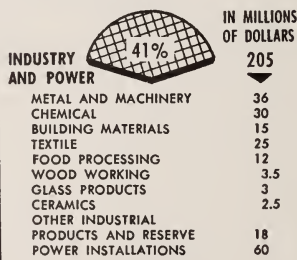
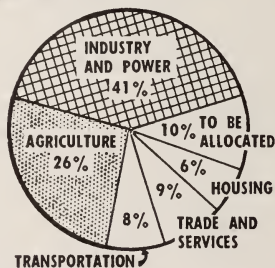
In addition to purely financial aid, private investors all over the world have moved into Israel not only with capital exceeding \$100,000,000, but with their technical know-how, to participate in the country's many opportunities for profitable investment. Among the scores of American or part-American enterprises established in Israel are the Kaiser-Frazer automobile assembly plant in Haifa, the Philco refrigerator factory near Tel Aviv, the Jerusalem Shoe Corporation, the General Tire and Rubber Company plant (under construction) and the Bulova Foundation's precision tool and die shop (under construction).

For all these enterprises and for those still to come, Israel has created a favorable investment "climate," granting the investors many privileges and incentives in the form of tax exemptions, customs benefits and exchange convertibility that were codified last year in the Law for the Encouragement of Capital Investment. Many of the new enterprises have reported excellent financial results after comparatively short periods of operation and indications are that the flow of private investment capital to Israel is gathering momentum.

Even with an accelerated influx of additional investment capital, it will take a prolonged and sustained effort to reach the goals set in Israel's 4-year development plan announced a year ago. Dozens of new enterprises in practically every branch of industry, agriculture and services are needed, and details are gradually being worked out by the Initiation Section of the Government Investment Center.

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HOW THE PROCEEDS OF THE \$500,000,000 BOND ISSUE WILL BE USED



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THE CRITICAL SITUATION CREATED BY SYRIA

THE presence of the Israeli Prime Minister in the United States points up several questions affecting the security and development of the new State. The solution of these problems may be measurably and beneficially affected by the influence which his magnetic personality and forceful presentation of Israel's point of view can exert.

Of most immediate moment is the present state of hostility and sporadic armed conflict between Israel and Syria. This war-in-miniature illustrates the basic cause of Arab refusal to accept peaceably the fact of Israel's independence. In the northernmost portion of Israel, along the Syrian boundary, lies territory comprising about 45,000 acres known as the Lake Huleh swamp. In its present state it is a malarial, miasmatic blight on the face of Israel. It possesses, however, unlimited potentialities for close settlement and agricultural fertility. With characteristic vigor and forethought for the future, the Government of Israel some months ago began to drain the swamp in order to make it suitable for habitation by perhaps as many as 50,000 people.

To Israel, unjustly deprived at the time of its creation of more than half its ancient and rightful territory, habitable and cultivable land is a *sine-qua-non* of existence. To the Syrians, on the other hand, and to all their Arab confederates, every extension of old, and opening of new, avenues of prosperity and strength for Israel represents a threat to the present conditions of unequal feudal power which their ruling classes hope to maintain in perpetuity. Quite naturally from

the Syrian point of view, therefore, the drainage of the Huleh swamp became a *casus belli*. The Syrians were quick to implement their intransigency by actual military operations. The Syrians, like the Bourbons, learn no more than they forget. As in the War of Independence, they have been soundly defeated. The Israelis have so far not only stood off Syrian attacks, but have continued the drainage process with ever-increasing vigor.

This situation must be speedily ended by action of the United Nations in regard to Syria and the other members of the Arab League who are encouraging and assisting the Syrian attack. The present condition bears within itself the seeds of a renewal upon a larger scale of warfare in the Near East. History has many examples of the far-reaching effects of relatively minor incidents. The spark ignited at Sarajevo by the assassination of an unimportant princeling was responsible for World War I. There are enough sparks flying about the tinder box of the modern world without this one. The statesmen of the United Nations should lend a great deal more of their attention to the problem of the Near East than they seem to be doing. The United Nations, by a resolution which represents appeasement at its worst, has directed Israel to cease the drainage process. Israel has justifiably refused. It is to be hoped that the later scrutiny of the United Nations will result in realistic and forceful measures calculated to stop the intransigent refusal of the Arab League to recognize the reality of Israel's independence

and the impossibility of turning the clock of history backward in order to recreate a Near East palatable to the Mufti and his criminal associates.

Israel needs money for the development of industries in which its people may be employed and its resources utilized to the fullest possible capacity. Months ago there was introduced into the Congress of the United States a Bill for a grant-in-aid of \$150,000,000 to Israel. The Bill has received full support, but, at the same time, it has been subjected to the covert attack of the pro-Arab faction in the State Department. These gentlemen, by reason of long exercise, are very adept in the practice of delaying tactics. Quite probably they realize that they cannot completely nullify the will of Congress and that they will not be able to hinder the receipt of some benefits by Israel. They have, therefore, in recent days evolved a new plan in order to minimize and water down the assistance which Congress may provide for Israel. This has taken the form of a proposal that the grant-in-aid should not go to Israel individually, but should comprise part of larger sum to be devoted to the Near East in general.

On its face, this plan would not appear harmful to the interests of Israel for outwardly it proposes to give to Israel about the same amount of financial assistance as would result from an individual and direct grant to the State. There is, however, a cloven hoof in the proposal. A partnership, to be successful, must always have as its underlying base a spirit of harmony and cooperation among the partners, whose interests and points of view must be identical. Noth-

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

ISRAEL BONDS A TEST OF FAITH IN THE NEW STATE

THESE have been great and exciting days for us. The arrival in New York harbor of the two Israeli vessels which played such an important role in conveying Jews to Israel by outwitting the British blockade in the fateful years before 1948, the inauguration of the first Israeli airplane service—the *El Al*—direct from New York to Lydda, and, above all, the outpouring of affection from a million hearts that marked the welcome to Israel's Prime Minister, David Ben Gurion, on his visit to our city, have given us Jews a thrill such as we have seldom experienced. The words of the Psalmist best express the feelings of our hearts: "This is the day which the Lord hath made, let us be glad and rejoice thereon." Yea, these are days which God alone hath made! They are symbolic of the remarkable progress which the newborn State of Israel has achieved in the short period of three years of its exist-

tence. The Prime Minister, in his address at the Waldorf on the day of his arrival, brought to us the pointed fact that in these three years Israel has doubled its achievements—in every field of endeavor—of the past seventy years since the first *Chalutzim* set foot on its sacred soil.

Perhaps the greatest faith in its own strength and in its own determination to make the State of Israel a success, is evidenced in the issue of its Independence Loan, a bond issue of \$500,000,000. That the State of Israel has the potential power and human resources to justify such a bond issue is proven by the way this loan has been received by many of the leading men of finance and industry in our land. Men who have invested in this loan the sums of a half or quarter of a million dollars have done so not only because of an altruistic motive, but because they believe that it is a sound investment that

will pay not only the 3½% annual interest, but also the principal sum when the bonds become due.

Let it be clearly understood, the moneys of this bond issue will not be used for immigration of new settlers, nor for relief of those who are in want, nor for the expense of army maintenance. All those needs are met through the funds of the United Jewish Appeal. The U.J.A. must and will continue to enlist our support as long as there are Jews to be saved from the lands where they can no longer live, and who must be transported to Israel. There are yet at least 600,000 such Jews existing in many of the European and Arabian lands whose one hope is Israel. The U.J.A. will continue to demand our support until all these Jews not only come to Israel but find a home and employment in their new land. We will have to help Israel, through the U.J.A., to maintain its large military forces until Israel succeeds in making formal peace with its Arab neighbors.

The moneys invested in the bond issue go for developing the industrial power of the new nation. Many great endeavors are contemplated by the Government which will not only add to the strength of the State and the well-being of its citizens, but will prove good financial investments. Subscribing to this Independence Loan, therefore, means not alone helping Israel but also participating in a sound, financial investment.

I believe, however, that this bond issue has for us a deeper meaning. It is a test of *our faith* in the State of Israel. I am confident that all of us have the faith that the State of Israel is not only here to stay, but that it will grow and prosper and become one of the great and successful countries on this earth.

If we have that faith, as I sincerely believe we have, we will prove it by becoming partners in this great enterprise through the purchase of these bonds. Whether we invest in thousands or in hundreds of dollars, let each and every one of us have the privilege and glory of being the possessor of a bond from the sovereign government of the State of Israel.

Israel H. Peruthal

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ing could be less realistic than the concept of a partnership between Israel on the one hand and the members of the Arab League in their present frame of mind, on the other. Any monies within the control of Israel would without question be spent for the great masses of the people under a proper plan and by expert administrators. Any monies coming into the hands of the seven governments of the Arab League would with equal certainty become loot for the governmental cliques whose guiding principle—or lack of it—is a determined opposition to any internal change which might endanger their own privileged status in these background countries. In the administration of the joint fund to be shared among eight countries, Israel would necessarily be a minority whose numerical inferiority would be used to her detriment by such American officials connected with the pro-Arab State Department clique as might be vested with power to apportion or control the joint fund.

This strategem must be recognized for what it really is. The good will of the people, the Congress and the Executive of the United States must not be permitted to be dissipated by the hostile cunning of a faction in the State Department. Principles very often rely for their effectuation upon personalities. It is fortunate that the Prime Minister of Israel possesses a personality which makes a great appeal to the really American portion of the American people. His personal history is a record of devotion to a cause which is in the best tradition of our own country. He has a forthright and simple eloquence which enables him bluntly and without frills, but with sincerity and vigor, to state the case of his own country. We may confidently hope that he will take back to Israel, not only the pleasant memory of a cordial personal reception, but tangible benefits of accomplishment with respect to the problems here outlined. —WILLIAM I. SIEGEL.

Despite War Novels and Talk this Soldier Finds the Jew's Status in the Army Equal with Others'

YOU AND THE ARMY

By MARSHALL SANGER

SO YOU are a Jew and you're going into the Army. Well now, I imagine that you must really be worried. After all, in every book about the last war that you have read, the Jew is always in some sort of trouble. Matter of fact, it seems that most of his fellow soldiers are more concerned with fighting him than they are in mixing it up with the enemy.

That line of thinking is not too difficult to understand. It certainly is true that almost every major novel of the last war manages somewhere within its covers to indicate that the Jew as an individual faces all sorts of difficulties merely because he is a Jew. I refer you offhand to such novels as "The Naked and the Dead," "The Young Lions," "Guard of Honor," "From Here To Eternity." Sooner or later, in either the major or minor key, the inevitable battle starts between the soldiers of different faiths.

It is my intention here to indicate that what you have read or what you have heard does not mean that you must be a Noah Ackerman ("The Young Lions," by Irwin Shaw) who finds it necessary to fight almost every man in his company and yet can only gain the respect of the unit by going AWOL and carrying a hunting knife. I have served in this man's Army for ten years and during that time I have been overseas some forty-two months, served in nine different grades and many different outfits. I have never encountered a serious case of baiting or hate in all that time. I have found that in the Army as anywhere in this country of ours, you are accepted for what you are and what you do, not where you go to church.

When I was an enlisted man trying to get into West Point I received a great deal of encouragement and help from two different officers, one a Dental Corps captain from Iowa and the other a Regular Army Major who had thirty years service. Both of these officers were Protestant, both of them knew that I was Jewish, and yet not because of religion or in spite of it they gave me every break possible. The captain commanded my medical unit in Iceland and saw to it that I had lots of study time to prepare for the examinations. When I got back to the States in 1942 the Major arranged my duty hours at Governors Island in

such a manner that I was able to attend a prep school in New York while I was pulling full duty. These two men were all for me, and yet never along the line did the matter of the initials on my dog tags come into the picture. During all this time I had lots of friends in my company, and even a couple of guys who saw fit to have it out with me with fists. But all of this was because of the way I acted or something I did . . . people either liked it, or they didn't, and never a word about being a Jew. It might be fair at this point to say that at that time I weighed in at one hundred thirty pounds and there wasn't a soldier in the world afraid of me.

Once I entered the Military Academy I found that I had numerous occasions to stand still and listen to people talk. As history will point out, the first year at the Academy at West Point is given over to listening and listening alone on behalf of the underclassmen. As a plebe I was told that I was no good, that I would never be any good, and that the United States Army could never do a thing with me. I heard many pointed individual lectures on my complete lack of everything, yet never once did I ever hear anybody give me the works because of my religion. That holds true for three years of listening to plebes take it. They always took it, but never once did they have to hear anything that might be called unfair. One of my own classmates did at one time venture that old classic remark: All Communists are Jews. I called him on it, and that was that. He never said it again, and some four years later, when his Mother visited my wife in the Army Hospital at Nuremberg, you could never imagine that it had been said to begin with.

At the Military Academy the Jewish Chapel Squad was known familiarly as the Ham-Dodgers. In a like vein the Catholic Chapel Squad was known as the Fish Eaters. Yet somehow, in my book, being called a Ham-Dodger by inference doesn't rate a major investigation in anybody's book. Strangely enough, it was considered by the Cadet Corps to be a

"good deal" to be a member of the Jewish Chapel Squad. You see, the entire Corps of Cadets is divided up into Chapel Squads—the Catholic, the Jewish and the Cadet Chapel Squad comprising all the Protestant faiths. Now all of these squads attended religious services on Sunday, and no one, regardless of faith, was excused. It was impossible to be an atheist. In any event, the Jewish Chapel Squad was the only one whose services were held early on Sunday morning. Since everyone had to get up anyway, this meant that the Jewish Squad was the only one that was free for the rest of the day, while the other squads would frequently have to delay all plans for the day until after the termination of their services. It was a frequent joke to hear people from the other squads talking about transferring to the Jewish squad so they could have more time for themselves.

During my service as an officer I have had many discussions with all sorts of people, and had many arguments along the way, but again, never have I heard religion brought forth as the primary reason for a like or dislike. I remember one day on the Atlantic in a cabin with some five or six other officers when the conversation turned to Military Academy people who were good or bad. One of the officers present turned to me and remarked that Goldberg was no good and never would be. We all agreed heartily and were so doing when this same officer said to me personally: "He sure is a shame to the Jewish race." I did not say anything till about five minutes later when we were discussing Richards, another officer whom we all held in poor regard. I turned to this officer and said: "He sure is a shame to the Protestant race." The silence followed by the laughs that greeted this remark indicated quite clearly to me the feeling of fellowship that can exist if someone isn't out beating a drum.

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A LONG country lanes, in woods and in parks throughout the world, one meets Jewish youth groups and children from the Hebrew Schools on hikes and picnics in celebration of Lag Ba-Omer. To many this is a holiday of which they have never been aware. To some its only importance lies in the fact that Jewish marriages may be performed on that day during the restricted period of "Sefirah." We find no mention of this holiday in the Bible. It came into existence after the destruction of the Second Temple.

Lag Ba-Omer derives its name from the Hebrew and means the thirty-third day of the counting of the Omer. The Bible (Lev. XXIII 15-22) enjoins us to begin counting the Omer on the second day (now recited in the evening) of Passover until the fiftieth day, culminating in the Festival of Shavuot. The semi-festival of Lag Ba-Omer is observed because on that day the disciples of Rabbi Akiba ceased dying. The other days of the counting (Sefirah) are observed in memory of those students of Rabbi Akiba, the heroic soldiers of Bar Kochba. Thus no marriages are performed during the Sefirah days between Passover and Shavuot, which the Shulchan Aruch prescribes as a period of sadness, with the exception of Lag Ba-Omer. However, the significance of Lag Ba-Omer goes deeper and can only be understood by knowing the events that took place during the lifetime of Rabbi Akiba.

The Jewish people during the long years of their exile, never gave up the hope to see Zion rebuilt. Jewish liturgy is replete with prayers for the restoration of the Jewish State. This yearning for Israel's independence has been woven into the warp and woof of Jewish life through the centuries. Judaism transmitted its traditions, teachings and love of Zion down the generations.

When Jerusalem fell into the hands of the Romans 1,881 years ago, the eternal spark of Judaism was saved when the Academy of Yabna was established. Jewish scholarship and zeal for the restoration of Judean independence went hand in hand. Judea was a conquered province but the Jews still survived as a nation. The vital energy of the Jews was preserved in their sacred traditions and teachings. The Jews in Judea and throughout the Diaspora were anxious to

*In Celebrating Lag B'Omer We
Celebrate Israel Independence Day*

THE LAG B'OMER FESTIVAL

By OSCAR HERSCHMAN

throw off the foreign yoke of the Romans and restore the rule of Judaea. In Rabbi Akiba the Jewish people found a great spiritual leader, who helped inspire hopes for political independence for his nation.

Rabbi Akiba was one of the most remarkable personages in Jewish history. He was the greatest Jewish scholar of his time and was the first to introduce order in the oral tradition. He was a true Jewish patriot and believed in the future of his people. Rabbi Akiba was the leader of thousands of devoted disciples and was respected by all. This great Rabbi was imbued with a burning zeal for Jewish independence, and he travelled throughout the Jewish world of his day teaching the Jewish Law and helping to keep up the hopes for Jewish restoration. Jews all over the ancient world revered his Rabbinical authority, and looked to him for the word when they could rise in revolt against the Roman yoke. Rabbi Akiba was the spiritual leader of the uprising. Inspired by him, volunteers poured into Judaea from all Jewish settlements throughout the Diaspora to fight for Jewish independence. Then a military leader of the highest magnitude arose—Bar Kochba. With the blessings of Rabbi Akiba, Bar Kochba became the commander-in-chief of the Jewish revolt against Rome.

Rising from out of nowhere, students of Rabbi Akiba and the other sages rallied to the ranks of Bar Kochba. From Asia Minor and Babylonia, from Egypt and the countries and islands in the Mediterranean, recruits arrived to join him. The Romans were caught by surprise. Lads who but yesterday were students of the academies, or who had escaped from the distant Roman provinces, came to the aid of Judaea. In the year 132 of the Common Era, the Jewish revolt openly broke out and bands of guerrillas attacked Roman garrisons in scattered and widely separated parts of Judaea, and in various Roman provinces. Over 100,000 Romans had been killed in Cyprus, Libya and the Greek Islands, before the Jewish rebellion had openly broken out in

Judaea. Under the military command of Bar Kochba the Jewish bands kept growing, and there soon was an army of about half a million. Rabbi Akiba continued to support Bar Kochba. Within a year the commander had captured more than fifty fortresses in Judaea and Samaria, had liberated Jerusalem, and controlled about a thousand towns and hamlets. One Roman general after another suffered defeat at his hands.

The situation had become so desperate for Rome that she had "to save face" to prevent revolts from springing up over her far-flung empire. The wicked Emperor Hadrian was finally compelled to recall his ablest general, Julius Severus, from his conquest of Britain, and order him to Judaea with his large army. When Severus took out his Roman legions from Britain, the native Britons revolted, and Saxons, Danes and others began to invade the island. Severus was afraid to meet the Jews in open battle, but carried on a campaign of harassing the Jewish forces and attacking them separately.

It took all the military prowess of Rome and more than three and a half years of savage fighting before the Romans finally besieged the Jewish army under Bar Kochba in the last fortress of Bethar, which finally fell through treachery. The Jewish revolt was crushed. Bar Kochba fell in the defense of Bethar, and the Jewish tragedy was most appalling. Rome, however, had had to pay a heavy price for its victory, and Hadrian did not dare use the formula that all was well when he reported to the Roman Senate.

Once again the Jewish people were in mourning, for their country was desolate and Rome endeavored to eradicate Judaism. The martyrdom of the great Jewish teachers of that time is well known, the foremost of them being Rabbi Akiba. But Jews and Judaism refused to die. The spirit of Jewish independence could not be subdued. Lag Ba-Omer commemorates this sad but glorious episode in Jewish

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RECENTLY a charge was repeated that T. S. Eliot is anti-Semitic, and a defense was made for him that this was not so because he did not approve of the persecution of the Jews by Hitler. This would seem to mean a critic may be given considerable leeway in his disparagement of Jews as long as he stops at the point of approving robbery and murder of Jews.

Fortunately with Bernard Shaw there is no question of anti-Semitism. Unlike other contemporary liberal writers he has not only not attacked the Jewish people, but has spoken in favor of them.

His well publicized eulogy of the Jews arose strangely enough, from a hostile criticism he made of a book by a Jewish author. In the early nineties Max Nordau, then not yet a Zionist nor actively associated with his own people, had published a volume that attracted notorious attention, "Degeneration," in which he stigmatized the great writers of the day, Ibsen, Nietzsche, Zola and others along with Wagner, the composer, as degenerates, applying to them the theory he had found in the works of Lombroso.

Benjamin R. Tucker, the philosophical anarchist, editor of *Liberty* (New York), asked Shaw to write an article on Nordau's book. Shaw entitled this piece "A Degenerate's View of Nordau," did his task so effectively that no more serious consideration was given to the book as literary criticism. Shaw himself was then known chiefly as a dramatic critic. Though he had written a few plays he had as yet no reputation as a great dramatist. "Plays Pleasant and Unpleasant" had not yet been published. A dozen years passed and Shaw became a worldwide figure with several volumes of plays to his credit. He was at the height of his career. Tucker took advantage of this situation and determined to issue the article in a pamphlet, and asked Shaw to contribute a preface. Shaw consented to do so and the pamphlet appeared early in 1908 as "The Sanity of Art." In the preface dated July 1907 Shaw wrote, "In 1893 Doctor Max Nordau, one of those cosmopolitan Jews who go forth against modern civilization as David went against the Philistines or Charles Martel against the Saracens, smiting it hip and thigh without any sense of common humanity with it, trumped up an indictment of its

men of genius as depraved lunatics, and pled it (in German) before the bar of Europe under the title *Entartung*. He also stated he had anticipated an easy victory in demolishing Nordau, one of the reasons being he himself was "accustomed to the revolutionary climate of Jewish cosmopolitanism."

Nordau by this time had renounced his cosmopolitanism, and was a pioneer of and doing noble work in the cause of Zionism. But he resented his race being referred to here, where such a reference was out of place. It was a question of literary criticism and not of his heritage, and he really believed Shaw manifested an anti-Semitic attitude. He protested and it was good that he did, for it brought him a letter from Shaw in which he not only repudiated any unfriendly feeling to the Jewish people, but dwelt on their virtues. His letter was published in the *Jewish World* and naturally was copied in the Jewish press. However, his views received more publicity through a brief extract appearing in the *London Times* for December 20, 1907.

Besides paying compliments to the Jews, Shaw made amusing remarks critical of the English people. Shaw told Nordau that in introducing him to his readers as a Jew he did so not to discredit him or to appeal to anti-Semitic prejudice. He believed Nordau would be proud to be advertised as a Jew for there were (then) no anti-Semites in England. Shaw said that he himself was a Zionist and the fact was well known. He added that in England one arouses interest in a man by designating him as Jewish. He instanced the reverence in which a great English Jew was held by all political parties, Lord Beaconsfield. English peers marry Jewesses and consider themselves fortunate, Shaw said. In mentioning Nordau as a Jew, Shaw meant to convey the impression that therefore he must be some able, cultivated, rich person. And then came the sentence that made Jews exultant: "Only a Jew ashamed of his

G. B. S. Wanted the Jews to be the Chosen People—and He Didn't

SHAW'S ATTITUDE TOWARD JEWS WAS PARADOXICAL

By ALBERT MORDELL

race is despised in England." Jews justifiably boasted of their race.

Of course, Shaw said, they overdo it, erring as he himself did when he boasted of being an Irishman. He went on to say, however, that the favorable portrayal of Shylock was not in accordance with the text of Shakespeare (a matter on which there is controversy). Shaw said it was safer in the days of the Boer War to be a Jew than a typical Englishman, for he and many English intellectuals had disapproved of the War. For this, though they were typical Englishmen, they had been stigmatized as unpatriotic. Most of the Jews, however, except a few revolutionists were on the side of the British and against the Boers and hence were considered greater patriots.

From that time on no one accused Shaw of anti-Semitism. However, the fact is he did criticize the cosmopolitan Jew—one who disassociated himself from his people. As an aftermath, Nordau came to realize that many of his views on art were wrong and that Shaw was right.

After all, the attitude of a writer is revealed in his works. It happens that Shaw never drew in his plays a life-like portrait of a Jew, though he drew a few stage dummies. He never described Jewish life, or presented a picture of a Jewish household, or disclosed any Jewish elements in his plays. There is a Jew who is not an active character, Lazare, partner of Andrew Undershaft in "Major Barbara" (1905). Lazare negotiates loans and sells canons, but he is a gentle, romantic Jew who likes string quartettes and frequents theatre stalls. He is not like the domineering, self-righteous Andrew, whose business enterprise Shaw praises even though Andrew is pitted against the heroine, the Salvation Army lassie, Barbara. Shaw uses Undershaft as a weapon to smite the capitalistic system.

Shaw paid the Jews the highest com-

pliment in the power of an author through his work: he makes a Jew the exponent of some of his own views on life. In "Man and Superman" Mendoza, though a brigand, and the Devil in the dream scene of the third act, stands out with Jack Tanner as the hero of the play. In the preface to the work, Shaw wrote that he had deliberately stolen the idea of the brigand-poetaster, Mendoza, from Arthur Conan Doyle, and that he traced the conception of "Mendoza Limited" (*i.e.*, a group to kidnap and hold in ransom, rich people), to a West Indian colonial secretary, who, at a time when this official together with Shaw and Sidney Webb constituted a sort of Fabian Three Musketeers, had suggested to Webb to form himself into a company for the benefit of the stockholders. (It seems Sidney Olivier, later a peer, is the anonymous person referred to by Shaw in the preface as suggesting the Mendoza band.)

Let us come to Mendoza himself. Those who have read the play or seen it, as I did in Philadelphia in 1906 when Robert Loraine produced it (without the scene in Hell), will never forget Tanner's first meeting with Mendoza. Tanner is escaping from a pursuing female by automobile, even to a Mohammedan country where men are protected from women. He reaches the Sierras in Spain and his car is stopped. (I believe this was the first time an automobile was displayed on the stage.) He is brought in with his chauffeur by the brigands to Mendoza who is seated at a bonfire.

Mendoza says with dignity: "Allow me to introduce myself: Mendoza, President of the League of the Sierra! (Posing loftily) I am a brigand: I live by robbing the rich."

Tanner replies, and promptly: "I am a gentleman: I live by robbing the poor. Shake hands."

As we see Mendoza, he is a modern Robin Hood. And we soon learn from the dream Hell scene, where he is transformed into the Devil, that his philosophy is similar to that expounded in "The Revolutionist's Hand Book," which is published in the play by Tanner, and represents Shaw's own views. Shaw describes Mendoza as a tall man with black hair and a pointed beard (like Shaw's), his eyes and mouth not being by any means rascally, with a fine voice and ready wit. He speaks English and is the

best fed, best trained and best dressed of the band. After making an address he is greeted with applause, showing he is a favorite orator. Before Tanner's entrance a conference had been held by the band, which consisted of an anarchist and three Social-democrats. Mendoza had said that they were all Christians, and one of the Social-democrats had slung back at him, "You ain't no Christian. You're a Sheeny. You are." Mendoza replied: "It is true I have the honor to be a Jew; and when the Zionists need a leader to re-assemble our race on its historic soil of Palestine, Mendoza will not be the last to volunteer."

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By this time we see that Mendoza speaks for Shaw himself. And let us remember this profession of Zionism comes only a half dozen years after the First World Zionist Conference. Herzl had converted Shaw. This is to be noted, for Territorialism was then fighting Zionism, and many of the rabbis, Reformed and Orthodox, were opposed to it. It is all the more commendable on Shaw's part when we realize that his friend and master, Samuel Butler, once got rid of a Jewish visitor who tried to interest him in a return of the Jews to Palestine. In his "Notebooks" (under the year 1883), where he spoke disparagingly of the Jews, Butler said he did not care two pence whether the Rothschilds and Oppenheims went back to Palestine or not.

Mendoza is Shaw's mouthpiece in many matters. The episode of Mendoza's rejected love for a girl (who turns out to be the chauffeur's sister), Louisa Straker, brings out other phases of Shaw's high regard for Jews. Shaw shows contempt for Straker because he resents the idea of a Jew speaking his sister's name. Mendoza had told Tanner that he had been a waiter and had fallen in love with a worker, a cook, and she had rejected him because he was a Jew. Tanner asks whether this was on religious grounds. Mendoza replies, "No; she was a free-thinker. She said that every Jew considers in his heart that the English people are dirty in their habits. . . . It shewed her extraordinary knowledge of the world; for it is undoubtedly true. Our elaborate sanitary code makes us unduly contemptuous of the Gentile. . . . I could not deny it. . . . My entreaties were in

vain: she always retorted that she wasn't good enough for me, and recommended me to marry an accursed barmaid, Rebecca Lazarus, whom I loathed."

Then comes this estimate of the Jews by Shaw. Mendoza says: "I became a leader, as the Jew always becomes a leader, by his brains and imagination. But with all my pride of race, I would give everything I possess to be an Englishman." In this typically perverse Shavian statement, we may read a criticism of those who try to conceal their Jewish identity and wish they were not Jews.

In the dream scene in Hell where Mendoza becomes the Devil, we have celebrated passages which all good Shavians quote often, especially from a long speech occupying nearly three pages in which Shaw puts his own philosophy into the mouth of the Devil. Thus his opposition to militarism, capitalism, etc., is expressed by a Jew.

Three years later, in 1906, Shaw again introduced a Jew in a play, this time a Doctor, "Loony" Schutzmacher, or Leon Shoemaker, in "The Doctor's Dilemma." Dr. Schutzmacher, as he is known in the play, is described by Shaw as a handsome gentlemanly Jew, gone a little pigeon-breasted and stale after thirty years of practice, "as handsome young Jews often do." He had been a classmate of Sir Colenso Ridgeon, the hero doctor of the play, had made a small fortune in a Mid-

THE HEART DOES NOT FORGET

By Daoma Winston

SPRING spreads its touch on the withered,
Restoring remembered riches.
And the wintered flesh grows lush
Under a passionate sun.

So quickly the eyes accept
The promise of fruitful hours;
The barren, the stark and the hungry
Subside to a gray nightmare
Once dreamed in a moment of terror.

The skin, to the stroke of summer,
Responds as lips to a kiss,
While memory spins through April,
A kite, a-sail for the sky.

Hope is a dew-strung necklace,
But the heart does not forget.

land town from a secret concoction advertised as a "cure guaranteed," and had retired. Strangely, neither Shaw nor his hero is critical of him for his lack of professional ethics. In fact he is brought in as an honorable Jew in contrast to the artist villain of the play, Louis Dubedat, who raises the dilemma as to whether it is worth while using a cure on him for consumption instead of on a more deserving but less gifted person. The artist is unscrupulous in money matters and unfaithful to his wife. He wants to borrow fifty pounds from Schutzmacher on security of a drawing to be made of him. Dubedat, whose original is said to be Aubrey Beardsley, the famous English artist, believed that Jews were the only people who knew anything about art, and his wife liked Jews. All this is a preliminary to some remarks by the doctor in which we see that Shaw believes Jews have more sense of honor in paying their debts than Englishmen. Schutzmacher refuses to extend the loan, and remarks that Gentiles say Jews are no gentlemen if they lend money—and for that matter, they are considered no gentlemen if they refuse to lend it.

Shaw, that is, Schutzmacher, says Englishmen do not care if their loans are not repaid if matters turn out badly, just as the Shakespearean Antonio, who borrowed from Shylock, failed to meet his obligation. "But if a Jew makes an agreement, he means to keep it. If he wants money for a time, he borrows it and knows he must pay it at the end of the time. If he knows he can't pay, he begs it as a gift."

Let us take up another matter which is related to Shaw and the Jews, and this is his attitude towards the Old Testament, and its influence upon him. We know that Shaw, without his Last Will so informing us, was not a believer in Christian dogma. Nor did he believe in a personal God, but he came to a theory of God which he identified with the *élan vital*, the Creative Evolution, of Henri Bergson, who was partly Jewish (although Shaw first came to this view through Samuel Butler). He summarized his belief through Mendoza in "Man and Superman," but developed it in full in his "Preface To The Infidel Half-Century" in "Back to Methuselah, A Metaphysical Pentateuch." Philosophically and scientifically, Shaw's "Life Force" is

so much moonshine, but his theories do not invalidate the play or some of his side notions. We must allow for Shaw's perversity. A man who can oppose vaccination or scoff at the belief in the atomic nature of matter as superstition may err in other directions. What is interesting is that, Freethinker as he was, he had a great reverence for the Bible. He scorned those who withheld their ad-

miration from it because they came to realize, after having imbibed a Fundamentalist education, that the tale of Adam and Eve was not after all literally true, and therefore they must discard the entire Bible, the anthology of Hebrew literature. Not Shaw. He might not accept the primitive Jehovah, but he found parts of the Bible too advanced for economic reactionaries of today. He spoke

A HOLLYWOOD FOR ISRAEL

ISRAEL'S first motion picture laboratories and rental studios now under construction on an 18-acre plot in Herzlia are scheduled to be in operation within the next six months. The venture, which is expected to earn for Israel considerable amounts of foreign exchange is the first of its kind in Israel. It was founded two years ago by Mr. Yehoshua Brandstatter of Tel Aviv, who, with a group of businessmen, formed the Israel Motion Picture Studios, Ltd. The company has an authorized capital of \$560,000.

Apart from establishing motion picture laboratories and a rental studio, the company will organize and participate in the production of motion pictures in Israel. It is also intended to print and develop films from negatives received from abroad to which Hebrew titles or narration will be added.

This new industry has the support of the Israel Government Investment Center, which recognizes the company as an "approved enterprise" under the Law for the Encouragement of Capital Investment.

The land on which the studios are being established was given on a nominal lease basis for forty-nine years by the Jewish National Fund.

American motion picture circles in California are closely cooperating with the Israel company through the Israel American Motion Picture Corporation founded for the purpose last summer. This corporation is purchasing motion picture and laboratory equipment for the Israel company to which it sells or leases its equipment. Orders have already been placed for cameras, printers, sound, test and disc equipment, and processing machinery. Most of the equipment is on its way to Israel.

Mr. Brandstatter, who is at present in the U. S., states that the Israel Motion Picture Studios, Ltd., has already produced two pictures. One, "The New Pioneers," is being distributed in the U. S. and Canada by Paramount Pictures and in Great Britain by British Lion Films, Ltd. It has been booked in this country and in Canada by some 3,000 movie houses and is the first picture which got a general commercial release in England. The second, "Tent City," has recently been completed and arrangements for distribution are now being made.



Scene From "Tent City"

Mr. Brandstatter expects that major producers from abroad will come to Israel to produce films and to process them at the laboratories of his company. He also anticipates that full use of his studios and laboratories will be made by Israeli institutions.

out against the reverend rector who admitted that the prophet Micah merely had an inspired style, but refused to commit himself to any complicity "in Micah's furiously radical opinions."

Yet Shaw determined to reinterpret some parts of the Bible anew. He took not only the possibility of a long life for human beings from the Bible, but laid the first two acts of "Back To Methuselah" in the Garden of Eden.

Shaw here is composing a Metabiological Pentateuch. Adam learns that individual life does not have to go on forever, a prospect which horrifies him. He is assured this will not be so. The birth of children will carry on his life and that of Eve. Even murder and war will prevent eternal life. Instruments of war will be invented. Shaw reinterprets the story of the so-called Fall. It was a series of Falls. The Fall included all the murders and wars (and meat-eating, Shaw being a vegetarian) that followed.

What is singular however is that Shaw introduces a character, who, though oriental in origin, and mentioned only once in the Bible, became an ill-boding personage in Jewish folk-lore and in the Talmud, namely, the female night demon, or monster, "Lilith." In Isaiah, 34:14, she is pictured as dwelling in the desolate places of Edom. Lilith has become purely a Jewish creation, but Shaw has reversed her role. She becomes the heroine of the play, for she was the creator of Adam and Eve as sex-differing persons. She had torn herself asunder and lost her life to make one flesh of Adam and Eve. Shaw has a purpose in this. He rehabilitates Lilith for the same reason he did the Devil — to expound his philosophy. Here is an excerpt from her final speech: "I am Lilith: I brought life into the whirlpool of force, and compelled my enemy matter to obey a living soul. But enslaving Life's enemy is the end of all slavery; and now I shall see the slave set free and the enemy reconciled, the whirlpool become all life and no matter. . . . Of Life only is there no end; and though of its millions stary mansions many are empty and many still unbuilt, and though its vast domain is yet unbearably desert, my seed shall one day fill it and master its matter to its uttermost confines."

Thus Shaw has taken the Devil, in this dream sequence, the Jew Mendoza, and a Jewish female demon to represent

his philosophy. Needless to say, they are not the Devil or demon of theology or folklore. He has taken the artists' privilege of re-creating and evaluating mythical characters just as Milton did with Mephistopheles when he made him the intellectual hero of "Paradise Lost."

Shaw was fair, though he wrote no extravagant eulogies about Jews. When he referred to Karl Marx and Darwin as prophets of two new creeds, he

said, "Marx had, too, what Darwin had not, implacability and a fine Jewish literary gift with terrible powers of hatred, invective, irony . . ." (From the preface to "Back to Methuselah.")

I have shown Shaw almost as a philo-Semite. But we must show another phase, where unconsciously, because of external influences, the unqualified acceptance of unwarranted historical conclusions, and because he had no knowledge

RAY LEIZER'S VICTORY

By Bess Barnett

WHEN you hear Ray Leizer play the piano, you find it hard to believe that he has the artificial hands. He has appeared on many radio and television programs, and as guest artist at meetings of B'nai Brith, Hadassah, United Jewish Appeal, and other organizations. He has accepted invitations to talk to audiences to help raise money for many charities.

He has a pleasant personality and a good mind. He is self-sufficient and acts as though he were unaware of his disability. He has poise and is a good speaker, well versed on many subjects.

Before World War Two, Mr. Leizer was a concert pianist in South Africa, where he moved from England as a youngster. When war broke out, his compositions for the piano were receiving recognition. He entered the English Army and fought for six years with the South African forces in the Middle East. During one of his furloughs he visited Israel and was so impressed with its progress that he decided to settle there when the war was over. This he did and went to the Settlement of Mayan Baruch (Holy Spring), where he worked on the land during the day and played for the settlers at night. When the State of Israel was proclaimed and fighting broke out between Israeli and Arab forces, Ray helped to sow the mines to impede enemy incursions. A mine exploded and he was badly wounded, losing both hands.

With other victims of this catastrophe, Ray was flown to America for treatment and rehabilitation. The famous specialist, Dr. Henry Kessler, performed the unique operation of attaching artificial limbs to his muscles, so that greater facility could be given to the prosthetic fingers. While Ray was convalescing he vowed that he

would play the piano again. One of the nurses at the hospital where he was a patient became interested in him. She watched him at a piano one day, and thereafter she did everything in her power to encourage and aid him. They fell in love. Together, they worked out ways and means for using the artificial hands for the piano. The medical staff cooperated. Ray gradually eliminated physical handicaps and mental blocks that obstructed his will to play again.

At his wedding ceremony, as Ray Leizer slipped the ring on the finger of his bride's left hand, Rabbi de Sola Pool, who officiated, intoned the traditional Hebrew prayer: "If I forget thee, O Jerusalem, let my right hand lose its cunning." The prayer carried a significance to the guests who heard it, and there was scarcely a dry eye among them.

The happy couple, wed over two years now, are the proud parents of a year-old boy, who is easily quieted and can be stopped from crying by the sounds of the piano.

Ray is attending City College where he is studying mathematics so that he can start a career as a statistician to combine with his appearances as a pianist.

Ray says, "It's not too difficult to play this way. There are little tricks you've got to use, but with practice you can make four "fingers" (the artificial limbs have two rubber-edged prongs for each hand) sound almost as good as ten" Recently he was flown to California for a single performance. He is often sent out of town to perform or speak.

Ray Leizer has strong character, determination and the stamina to persevere in the face of astounding obstacles. All who know him wish him a happy future and know he will have it.

of the Jewish point of view or their religion and history, he held to misconceptions about the ancient Jews that are unjust and untrue. His attitude often is even medieval, and his appraisal of the role of Jews in ancient times is adverse and incorrect.

Despite Shaw's rejection of the conception of Jesus held by the Protestant and Roman Catholic churches, he accepts the attitude both creeds have towards the Jewish contemporaries of Jesus. It does not matter that he is in accordance with Jews in rejecting the doctrine of the Atonement, or of Jesus's divinity or of the belief in the second coming, he still sees in Jesus a sort of human God who was a first-rate political economist and biologist, whose views are beyond cavil and whose doctrines should be applied in government today. In short, he sees in Jesus a Bernard Shaw, that is, he himself becomes the reincarnation of Jesus, much as Renan saw his own portrait in Jesus and accordingly drew it in his famous biography of Christ.

I am not concerned here with this secular deification of Jesus by Shaw. What is of importance is to call attention to his misinterpretation of the role of the ancient Jews, his misjudgment of them, and his faithful reliance on the New Testament accounts. More, Shaw has absolutely no knowledge of the development of Jewish law and religion and ethics; he is utterly uninformed about the history of the Halacha, and never went to the original sources in the Mishnah or Talmud. Nor does he seem to know anything about the great Hebrew teachers from whom Jesus derived his doctrines.

All this is preliminary to a consideration of some of his remarks in "Preface On The Prospects Of Christianity," which occupied over 100 pages as the preface to his play "Androcles and the Lion," written in 1915. Here he scattered side remarks, and we can see how he was influenced by distorted history and by an inheritance of ancient prejudice.

Even in 1915 there was no excuse for accepting without question the assumption that the Jews themselves killed Jesus. We are told on page 28, "He (Jesus) was executed by the Jews for the blasphemy of claiming to be a God. . . . The horror of the High Priest was perfectly natural: he was a Primate confronted with a heterodox street preacher

uttering what seemed to him an appalling and impudent blasphemy. . . . The claim to divinity made by Jesus was to the High Priest, who looked forward to the coming of a Messiah, one that might conceivably have been true, and might therefore have misled the people in a very dangerous way."

To state that any Jew, and a High Priest at that, might have really believed Jesus was God is the height of absurdity. It was fundamental to the Jewish religion that no man, not even Moses, could be divine. Towards the end of the Preface Shaw repeats the view that Jews killed Jesus. He says Jesus had not a civil word for priests and "they shewed their sense of hostility by getting him killed as soon as possible." Discrepancies between various manuscripts of the New Testament absolve the Jewish people. The High Priest acted as a Quisling, either for personal gain or to save himself, and handed Jesus over to Pilate who was responsible. The arguments for this view have been well marshalled, if not to some extent originated, by Dr. Solomon Zeitlin in his well-known book, "Who Crucified Jesus?" The belief that the High Priests got rid of Jesus for blasphemy or for his criticisms of the priesthood has no basis. Jesus's claim that he would sit on the right hand of God was not blasphemy; this was not the same as cursing God, which was capitally punished. As Zeitlin shows, even slanderous language against God could not be punished by death.

THE NON-SECTARIAN HORSE

OSCAR STRAUS, who was the first Jew to occupy a post in the Cabinet and served as U. S. Minister to Turkey, went to a "restricted" hotel in Lake Placid. The management, afraid to offend so distinguished a person, decided on a tactful policy. Straus was accepted as a guest, but at the end of his stay he was presented with a bill charging him \$50 a day and \$25 for the care of his horse for one day.

Straus compared his bill with those of non-Jews in the hotel and found he had been charged exactly double. He visited the manager and said amiably, "I understand why you ask me to pay twice your rates, but my horse is not Jewish."

Shaw says that the priests, by developing their religion and carrying on the Halacha, made it impossible for the early Christians to remain Jews in spite of undergoing baptism instead of circumcision and accepting Jesus as the Messiah by holding his teaching as of higher authority than those of Moses. Shaw says it was to save the Jews from being submerged among the Christians that the teachers (the very ones who laid the seeds for the tradition in the Mishnah and Talmud after the destruction of the Temple) "set up what was practically a new religious order, with new scriptures and elaborate new observances."

The merest tyro knows that there was no new order, but a continuation of the old, and that Johanan ben Zachai substituted study for the religious observance no longer possible in the Temple. The tradition or Halacha sought to be presented by Zachai, dated before Jesus. As known, various factors were at work from the time of Ezra to the period of the life of Jesus which led to a growth of tradition, while controversies on the Halacha were engaged in between Hillel and Shammai, before Jesus announced his doctrines. In short, the Tanaim did not establish a new religious order.

Here we have examples of how a liberal man like Shaw may be misled in writing on a subject on which he has inherited the usual prejudices, as well as by his own ignorance. But this is nothing compared to the boner Shaw commits when he says that these same Jewish priests falsely created a figure whom they added to their list of accursed persons, one Jeschu, a bastard magician whose comic rogueries brought him to a bad end. And, says Shaw, it cost the priests dear when the Christians got the upper hand. In fact Shaw even states that the Jew of Jesus's time could follow Jesus without ceasing to be a Jew.

Shaw was thinking of the book "Toldoth Jeshu." The priests of Jesus's time or later naturally could have nothing to do with this piece of libelous folklore of Jesus, for it dates from the thirteenth century, certainly not earlier than the tenth. Attempts to place a compilation of the work in the fifth century have not been successful. The book was to the Jews of the Middle Ages a sort of compensation for the persecutions they

underwent in the name of Jesus. This is an entirely different matter from Shaw's views that the Christians persecuted the Jews after the libel had been composed; as a matter of fact the libel arose because of the persecutions.

Naturally Shaw, who loves paradoxes, makes statements in his Preface to "Androcles and the Lion" that even Christian ministers would not subscribe to. Let us list a few.

"There is nothing," Shaw tells us, "which a Jew or member of any other religion cannot accept in the teachings of Jesus without any question of his conversion." But elsewhere he says, "Christianity is practically statesmen now because of the doctrines that distinguished Christ from the Jews and the Barabbases generally, including ourselves."

Shaw calls circumcision a rather ridiculous foreign practice of no consequence. In defending Jesus's views on marriage, Shaw says that Jesus, while pleading for a higher life, saw the bad effects of marriage as it existed among the Jews, that it made the couples sacrifice every higher consideration until they had fed and pleased one another. Of Paul, Shaw tells us that he was more Jewish than the Jews, but this is not to be wondered at when he says at the same time Paul was more Roman than the Romans, and preached doctrines similar to some of Nietzsche's and would be quite in his place in any modern Protestant state.

And of course Shaw believes that "the chosen people" idea held by the Jews was not altogether different from the Hitler view of the German race. He tells us that the rite of circumcision marked them as the chosen people of God. Shaw in fact called this idea of the chosen people a Jewish complex, and he wrote to Lady Astor on September 28, 1939, in an attack on Hitler, that he was unfitted for state control, since he was obsessed by a Jewish complex, that of the chosen people, which has led him to wholesale persecution and robbery.

Shaw probably never heard of the Talmudic story that the Jews became the chosen people because all the other nations rejected the opportunity when the Torah was offered them. The Jews chose it—that is, they chose God. Again they made the claim as against the Christians, who held that the Jews were a cursed

people. Besides, did not the Greeks call every nation but their own barbarians?

We see then that Shaw, despite the fact that he outshone most of the great writers of the day in lauding the Jewish people, fell into some historic errors. After all, we could not expect Shaw to sit down and study the Talmud. He never dreamed that some of the false conclusions he set forth about the Jewish role in ancient times were false or could be questioned. Even some Jews entertained similar conclusions. It is for this reason that every Jew should be given a Jewish education. He may not therefore be a 100% observant for the rest of his

life, but he will be able to refute misjudgments passed upon his own peoples.

As for Shaw we are proud of his services and recognition even if we do not accept his philosophy entirely. Would that other writers had dealt as kindly with us as he has done. And does Shaw have a remedy for anti-Semitism? Yes. In his "Sixteen Self Sketches" he says: "The Jews should confront the anti-Semites not as equals, but as Joshua confronted the Canaanites, as superior beings divinely chosen to govern them." Thus he urges the Jewish people to adopt the very role of chosen people for which he has criticized them.

INSIDE FACTS ON ZIONIST AFFAIRS

By Boris Smolar

PREMIER Ben Gurion's visit to the United States, and especially his talks with President Truman and Secretary of State Dean Acheson, may greatly influence the possibility of Israel getting the \$150,000,000 grant-in-aid from the U. S. Government which it has asked for. It can be revealed that prior to Mr. Ben Gurion's arrival here, President Truman was not entirely convinced that the money could be granted to the Jewish state at this time. In fact, he indicated to some Jewish leaders that he had in mind another form of aid to Israel. It was also known that the State Department was not exactly enthusiastic about the idea of giving Israel a grant-in-aid, even though so many members of Congress have openly announced their support for the bi-partisan aid bill now before Congress.

A different mood may pervade the White House and the State Department now. And speaking about moods in Washington, I hear that the U. S. Advisory Board on International Development has prepared a report which practically recommends that Iraq be the center of U. S. economic support in the Middle East. All the indications point to the fact that President Truman favors such a policy in view of the new situation in Iran, which has hitherto been the country receiving most of the American aid in the Middle East.

American non-Zionists interested in Israel are beginning to ask questions about the composition of the Jewish Agency. Officially the Jewish Agency should be

composed of Zionists and non-Zionists on an equal basis. Actually, the Jewish Agency executive comprises only Zionists. The Jewish Agency executive is now the same as the executive of the World Zionist Organization.

Zionist leaders who now demand a charter from the Israeli Government for the World Zionist Organization also want to retain the Jewish Agency for a number of reasons. They recommend that the name "Jewish Agency" be retained for fund-raising reasons as well as because of legal factors involved. The legal status of the Jewish Agency is not clear at the moment. It was never incorporated under the laws of any country, but came into being under the terms of the Mandate for Palestine given to Britain by the League of Nations. The Mandate ceased to exist with the establishment of the State of Israel, but the Israeli Government has so far not given the Agency juridical status.

A basic assumption is that the Government of Israel wishes to see the Jewish Agency function. But Zionist leaders insist that the body be wholly under the control of the World Zionist Organization and that the World Zionist executive be vested with full authority over the Agency. In fact, leaders of all American Zionist groups have decided to recommend that the governing body of the Jewish Agency should be nominated, or otherwise designated, by the World Zionist Organization. Non-Zionist leaders in the United States are, therefore, attempting to clarify the position of the non-Zionists should their formal partnership in the Agency be annulled by the Zionists.

The following is the text of sermon preached at the Brooklyn Jewish Center on the 1st day of Passover, Saturday, April 21, 1951.

PASSOVER is, of course, a Jewish festival. It commemorates the emancipation of the Israelites from their bondage in the land of Egypt.

But Passover also has a universal significance; it has a message for all the world. It is the first record in human history of a people throwing off the shackles that held them enslaved for centuries. It proclaims the ideal of human freedom, the ideal holding that no man dare be enslaved, that resistance to tyranny is obedience to God.

Thank God, the Jewish problem is now on the road to solution, and we shall have a number of opportunities during this festival to discuss further aspects of the modern redemption of our people which we were privileged to behold in the creation of the State of Israel.

Today I want to think of Passover in terms of the world. We Jews are part of the world, and our safety is linked with the safety of the world. Only if the entire world will be at peace can we Jews here—and our brethren in Israel—feel truly at peace.

The world today, alas, is also engaged in a struggle against modern Pharaohs. What can the world learn, what can America learn, from the ancient Passover story? It is the uniqueness, the beauty of our religion—Judaism—that it is concerned with living problems. They misunderstand Judaism who think that our religion thinks only in terms of ritual, of prayers and ceremonies. These are only a means to an end, and the end—the purpose of Judaism—is to give us a *Torat Chayim*, a Law of Life, an *Urach Chayim*, a Philosophy of Life, a *Weltanschauung*, that shall help us to face all issues and all problems in our every-day life.

I want to start my analysis of the Passover story with a scene from the latter part of the drama of the Exodus. You recall the story, how Pharaoh was finally forced to yield to the demand of God to let the Israelites go. But no sooner had the erstwhile slaves left his land, when Pharaoh changed his mind and was determined to bring them back to bondage. You remember the conclusion of the tale—how the waters of the Red

A Realistic Commentary on The MacArthur Situation Taken from Ancient Sources

THE DANGERS OF EXCESSIVE HERO-WORSHIP

By DR. ISRAEL H. LEVINTHAL

Sea miraculously divided so that the Israelites made their way safely to the other shore, whereas, when the Egyptians pursued them, the waters returned and all the hosts of Pharaoh were cast into the sea.

The Rabbis in the Talmud (Megillah 10b) add a fine touch to this tale. "When the ministering angels saw the destruction of Israel's oppressors they began to sing a song of joy. But the Holy One immediately stopped them and chided them: *Maase yodai tov'im b'yam, v'atem omrim shirab*, My creatures—the creation of My hands—are drowning in the waters of the sea, and ye indulge in singing!" What a remarkable tale! I doubt if in all the world literature, if in the writings of any people or of any religion, you will find a comparable utterance. Mind you, the Egyptians were the cruel oppressors of our people for centuries; they defied God's command to let Israel go free. One would imagine that the Rabbis would want to picture both the angels and God rejoicing at the destruction of Israel's enemies. But no! God rebukes the angels when they begin to sing. "Even though they are My enemies, they are still My children!" In sadness, He cries, "How can one sing or rejoice when the creation of My hands are drowning in the waters of the sea!"

Oh, if the world would but adopt this attitude which the Rabbis tried to inculcate in us, what a different world we would behold. Wars would disappear, and hatred between man and man would be no more.

Now it is true that God had to bring upon the Egyptians the *makkos*, the ten plagues, in order to force Pharaoh to let the Israelites go free. But God was not happy about it. Have you ever asked yourself when you read this ancient tale in the Bible or in the Haggadah as you sat at the Seder table, why didn't God send the tenth plague first? The plague of the first born was the one that compelled obedience on the part of Pharaoh.

It was the most effective weapon that could be used against the oppressor—what the atom bomb is in our hands today. Why didn't God inflict Egypt with that plague at once? And have you noticed that after each plague—and before inflicting the next—God sent Moses and Aaron to talk to Pharaoh, to plead with him to yield to the Divine command? God did not want to increase the area of suffering inflicted by the *makkos*; He was interested only in bringing freedom to the enslaved. It was only after Pharaoh refused to yield to reason, after he went back on his word again and again, that God was forced to send additional plagues upon him. Nine times God repeated this performance of sending Moses and Aaron to speak to Pharaoh. He did not fear being termed an appeaser, or charged that He desired to conciliate Pharaoh. He wanted to avoid human destruction, to do everything possible to achieve His purpose with the least possible human suffering. And it was only after Pharaoh again stubbornly tried to force the Israelites back into Egypt that God had to drown him and all his pursuing hosts in the waters of the Red Sea. But again it was with sadness in His heart as He bemoaned the drowning of *Maase yodov*, the creation of His hands. And to this day, more than 3,000 years after that event, we Jews, as we sit at our Seder table and read the account of the plagues, pour from our cups of wine a few drops as each plague is mentioned to attest our regret and our sorrow that these plagues of suffering had to be inflicted upon our enemies.

The drama against oppressors is being re-enacted today. We are once more faced with Pharaohs bent upon aggression, determined to force their way of life upon other peoples and nations, to enslave their minds and souls. I think that the drama of the Exodus from Egypt has a message for America and for the

world today; indeed it goes to the very essence of the argument now raging in our land and threatening to divide our beloved America into two hostile camps. It is not just a question of individuals—President Truman or General MacArthur. It goes much deeper; fundamentally it is a clash between two attitudes towards our enemies. On the one hand there is the view that our enemies must be crushed. We are to think of them only as enemies who must be done away with as quickly as possible. We must start with the tenth plague—our deadliest weapons, and try to drown them in the Red Sea of blood.

The other view holds that even our enemies are *Maase yodov*, "the creation of God's hands." We must try to prevent the spread of bloodshed. We must use every possible means to limit the area of destruction. We had to inflict the first plague of blood in Korea, but before we proceed with further plagues we must try to do all that is humanly possible to achieve our goal—the prevention of aggression through means other than the spread of plagues. And the defenders of this view think not only of our enemies as the "creation of God's hands," but they think too of our own sons, our legions—surely *Maase yodov*, the creation of His hands. If the world is to face another Red Sea, we cannot expect the ancient miracle to be repeated. Miracles are miracles because they happen but once. Not only our enemies, but many of our own sons, too, will drown in the sea of blood. Destruction will not be limited to one area; the whole world will be encompassed by the plagues. I believe that President Truman instinctively expresses and upholds this view, so analogous to the attitude revealed by the Bible in this ancient Passover tale.

Now, it may well be that in the end, just as it happened in Egypt, despite all our efforts to bring about a cease-fire and an arrangement by which peace can be restored, further plagues will have to be inflicted upon our enemies, that despite all our attempts to limit the destruction, the sea of blood will have to be traversed. But at least our conscience will be clear; we will know that we were not the guilty ones responsible for the world cataclysm.

And the grave danger that faces Amer-

ica today is that those who uphold the former view, who do not hesitate to advocate the spread of the present conflict, will utilize the great popularity of General MacArthur and the genuine desire on the part of all Americans to show him their appreciation for his great service as soldier and general, to confuse the American mind and thus force them into a path that would lead to a global war. For we must remember that there are, unfortunately, large groups who hate the very name of President Truman and who still revile the name of Franklin D. Roosevelt. There are others who look for political advantage and who will do all in their power to make political capital out of the present emotional welcome to a great soldier. It required tremendous courage on the part of President Truman to have done what he did. He knew how his opponents and the opponents of his policy will take advantage of the great popularity of General MacArthur to blind the eyes of our people to the real problem that faces us. But he rose to the occasion, and at the risk of personal unpopularity, he let the spirit of the Bible guide his thoughts and his deeds.

Let me not be misunderstood. I join with all America in a desire to pay a deserved tribute to General MacArthur for a life-long devoted service to America as one of the great generals of our age. We should welcome him and honor him on his return to our land. But we should not lose our heads. Let us not deify him and surround him with the halo of statesman or prophet. A man may be a genius as a general and yet have no claim of genius in other fields.

We Jews have been warned by our tradition against the danger of excessive veneration of any individual, no matter how great he may be nor how valuable his service was. Have you ever noticed that the Haggadah, the book that tells in detail the entire story of our redemption from Egypt, fails to mention the name of Moses? Mind you, no human being played a greater role in that entire drama than did Moses. And yet, with the exception of one slight reference where his name appears in a Biblical verse that is quoted, the author of this book ignores him completely. It is a significant fact, but it attests to the wisdom of the Jewish genius. Moses has his place

in history, and no one can detract from his glory. But the author of the Seder ritual wanted the Jew to concentrate on the ideal for which Moses labored—the ideal of human freedom—and not on the individual who fought for it and achieved it. We, too, must guard ourselves from the danger of turning our esteem of a great soldier into a blind worship of a new redeemer of America's fate.

More than 3,000 years have passed since the Israelites were freed from the bondage of Egypt. But the struggle against Pharaohs still continues. Let us hope that our enemies may yield to our efforts and pleas for an end to the present Korean plague—so that further plagues of destruction may be avoided. And let us hope, too, that the day will not be distant when all men and all nations will be able to join the angels on high in singing a song of praise and joy for the triumph of peace and brotherhood and the recognition that all men are *Maase yodov*—the children of the one living God!

Awards For Achievement

THE Harry Kovner poetry awards, given annually by the Jewish Book Council of America for works of poetry in English, Yiddish and Hebrew, were presented to Judah Stampfer for his book of English poetry, "Jerusalem Has Many Faces"; to Ber Lappin for his volume of Yiddish poems, "Der Fuller Krug," and to Aaron Zeitlin, for his "Sherim U' Peomot," in Hebrew.

The Council awarded the Samuel H. Daroff prize for fiction to Soma Morgenstern for "The Testament of the Lost Son," and a testimonial to Dr. Joshua Bloc, chief of the Jewish Division of the New York Public Library, for his unique contributions to Jewish literature.

☆

Jacob Blaustein, President of the American Jewish Committee, has been awarded the Gottheil Medal of the Zeta Beta Tau Fraternity "for outstanding service to Jewry in 1950."

☆

Lamine Bey, ruler of Tunisia, awarded the Ribbon of Nichan Iftikhar, Tunisia's highest order, to Tunisian Chief Rabbi David Bembaron. Another Tunisian Jewish leader; Felix Samama, was awarded the Legion of Honor by the French Government.

NEWS OF THE MONTH

ALTHOUGH Israel has accepted the cease-fire order issued by the U.N. Security Council in connection with the Israeli-Syrian conflict, two problems still cause the Israeli authorities anxiety, Acting Premier Moshe Sharett told Parliament. These problems are: The security of the Jewish settlements in the demilitarized zone and the presence of Syrian para-military forces in that zone. "The Government is resolved to do its utmost—primarily with the assistance of the United Nations—to remove such forces," Mr. Sharett said. He pointed out that the Israel-Syrian conflict which seemingly broke out over the drainage of the Huleh marshes by Israel "has its real roots in the unclear terms of the Israel-Syrian armistice agreement and especially in Syria's exaggerated demands regarding certain Huleh areas—demands which Israel has always rejected and finally rejects today."

Israel's Premier David Ben Gurion greeted more than 1,000 dignitaries in Washington at a reception tendered in his honor, and on the occasion of the third anniversary of Israel's independence, by Ambassador and Mrs. Abba Eban.

Because of the austerity in Israel, there was no display of lavishness at the reception. The decorations included blue and white gladiolas flown from Israel. Among the guests were ambassadors of many countries, military officials, cabinet members, leaders of Congress. The refreshments included wine, chocolates and cigarettes made in Israel.

The Premier will be the guest of honor and principal speaker at the United Jewish Appeal's extraordinary National Action Conference to be held in Chicago on May 26 and 27.

The two-day conference will serve as a national third anniversary celebration of Israel's independence, as a tribute by American Jewry to Mr. Ben Gurion's leadership of the Jewish state, and as an emergency effort to plan the next steps for the rescue and transfer to Israel of tens of thousands of Jews from Romania, Iraq, Libya and other parts of the world.

Arturo Toscanini and Bruno Walter are believed to have cancelled their engagements to conduct at the 1951 Salzburg Music Festival because of the recent anti-Jewish excesses by police and neo-Nazis in Salzburg.

The Boston Mayor's Committee on Civic Improvement has been called upon by the Jewish Community Council to take immediate action following receipt during the past few days of reports of new incidents involving Jewish youths and attacking hoodlums in the Dorchester and Roxbury area.

A public meeting which had been planned in Dorchester for tomorrow has been cancelled by the Community Council pending the action of the Mayor's Committee. In the meantime, new disturbances were reported to have taken place at a terminal, resulting in injuries to at least two Jewish boys and one bystander, a non-Jew, who came to the assistance of one of the Jewish youngsters and was himself set upon by the attacking gang.

The Montreal 1951 United Israel Appeal—the first launched under the auspices of the National Conference for Israel and Jewish Rehabilitation—exceeded its objective. The sum of \$1,837,992 has been raised. The objective was \$1,837,500.

The Los Angeles Municipal Art Gallery held an exhibition of art works by leading Jewish artists in celebration of the third anniversary of the state of Israel.

The American Jewish Committee adopted a declaration demanding "a speedy and fair settlement of the problems involved in the restitution of property to the victims of German Nazism." The declaration also demanded that "the Jews who wish to remain in Germany should be granted full equality of rights and freedoms, and conditions should be such as to permit them to live a free and dignified life there."

The libel suit of Henry H. Klein, one of the defense lawyers in the famous wartime sedition case against the American Jewish Congress, and Samuel Caplan, editor of Congress Weekly, resulted in a unanimous verdict for the defense. Klein had complained against an editorial published in Congress Weekly in 1944 at the time of the sedition trial against Joseph McWilliams, Elizabeth Dilling and others. The jury in the Klein case, tried before Justice Dennis Cohan in N. Y. Supreme Court, unanimously found for the defendants.

The New York Guild for Jewish Blind spent \$687,587 during 1950 to help more than 3,200 blind persons, it was revealed today in the annual report published by the organization. The report shows that the Guild incurred a deficit of more than \$28,000 during the year.

A large bronze statue of Mordechai Anielewicz, commander of the Warsaw Ghetto forces who rose against the Nazis in 1943, was unveiled at Yad Mordechai, the Israeli kibbutz named in his memory. Ten thousand attended the ceremony and heard tributes to the Ghetto fighters and the 6,000,000 Jewish victims of the Nazis by Knesset Speaker Josef Sprinzak, Berl Locker, chairman of the Jewish Agency Executive, and others.

The United States Government was urged to approach Israel diplomatically for consultations concerning the defense of the Middle East against Soviet aggression. The suggestion was made by Senator Irving M. Ives at a meeting in Carnegie Hall commemorating the third anniversary of Israel's independence.

Five Israeli Army officers were named to the United Nations Panel of Field Observers, a standing group from which the U.N. may select personnel for assisting U.N. field missions in observation and supervision. They are Maj. Aloof Omar, Maj. Zeev Shoham, Capt. Dov Amir, Capt. Aryeh Gal and Maj. Jonathan Preydan.

The American Jewish Congress announced that its national executive committee unanimously voted to expel seven officers of the Manhattan Division and one member of the Philadelphia Division, suspended the rights of 13 other persons

(Continued on page 18)

NEWS OF THE CENTER

Rabbi Israel Goldfarb Guest Preacher This Sabbath Morning, May 26

This Sabbath morning, May 26th, we shall have the privilege and pleasure to have as our guest preacher, Rabbi Israel Goldfarb, Rabbi of the Congregation Beth Israel Anshei Emes, the oldest Jewish congregation in Brooklyn. Rabbi Goldfarb is well known to our community and he will be a guest as the grandfather of one of the Bar Mitzvah lads, Henry Michelman, who will be called to the Torah at our services this Sabbath.

Annual Consecration Services To Be Held On First Day of Shevuoth

Our annual Consecration services will be held on the first day of Shevuoth, June 10th, and an especially attractive program has been arranged in which all of the girls of the Consecration class will participate. There will be a Cantata, "The Tablets of Sapphire," adapted by Rabbis Lewittes and Saltzman from the original script by Dr. Louis I. Neumann. The music will be provided by Sholom Secunda, assisted by Naftali Frankel, the music director of our Junior Congregation and Hebrew School.

Academy Graduation Exercises

The graduation exercises of the Center Academy will take place on Wednesday, June 13th, at 10 a.m. in the auditorium of the Brooklyn Jewish Center. In keeping with the school's tradition the graduates will present two original plays—one in English and one in Hebrew—which they are now writing. Parents and friends of the Center Academy are cordially invited to attend.

The boys and girls who will receive their diplomas on the completion of the prescribed courses in Hebrew and in secular studies are: Carol Ann Amreich, Joyce Gail Banowitch, Richard Cohen, Esther K. Dworetzsky, Janet Feldman, Charlotte Robin Finkel, Leonard Green, Aaron Levitt, Debra Sue Levant, Neil Howard Naidech, Jane Satlow, Joan Scheff and Jonathan Silver.

The annual Lag B'Omer celebration was held at Prospect Park on Thursday, May 24th. Mr. Barney Ain graciously accepted the supervision of the festivities. Mr. Ain, a member of our Board of Trus-

tees, is in charge of athletics for the Amateur Athletic Union of New York City. An enjoyable and interesting day was spent by all.

A festive assembly was held at the Center Academy on Thursday, May 10th, in commemoration of the third anniversary of the establishment of the State of Israel. The seventh grade students were in charge of the assembly, and they prepared the program for it. Their original skit gave an interesting portrayal of the fight which the Jews waged for their ancestral National Home. The narrative was enlivened with clever pantomime and appropriate musical accompaniment.

We are gratified to report that in the drive for the Jewish National Fund this year our students contributed the handsome sum of 719 dollars.

Young Married Group Has Successful Annual Affair

The last meeting of the Young Married Group brought to a climax long months of planning and anxiety on the part of our committee chairman, Alvin Jeffer, and his hard-working committeemen. It was the long-heralded third Annual Affair and it was a huge success. There were 100 couples, many of whom had attended our previous two affairs and all of whom agreed that this year's affair was outstanding and unsurpassable from any viewpoint. The Dining Room was a picture of elegance with its beautiful table settings—a floral centerpiece for each table, glowing red candles, silver compote dishes filled with chocolate cookies and cake as well as cigarettes for all. Lending further to the air of festivity was the magnificent smorgasbord table piled high with tempting tidbits and completing the array, the circular bar with all kinds of drinks and hors d'oeuvres. Our compliments to Marvin Blickstein who led the orchestra which was enjoyed so much and hats off to the marvelous three-act show which left everybody gasping with laughter. What made all the worry, planning and anxiety really worthwhile was the fact that all were able to make a substantial donation for the proceeds to the United Jewish Appeal.

To finish this season's activities, there was a game night on May 9th; election of officers on May 23rd; and the traditional Square Dance on the roof is scheduled for some evening in June.

We sincerely hope that the success of this season's efforts will inspire many more of our young married members to participate with us regularly in our attempt to form a secure and well integrated Young Married Group of the Center.

Junior League News

The evening of May 29th will provide the highlight of Junior League's social season—The Annual Spring Formal. On that evening we will have our fourth affair of this type. The music will be provided by Irwin Goldfader and his orchestra.

The Junior League welcomes any college-age Center member who has not met with the group and cordially invites all Center youth to join in on that evening. Boys and girls are asked to write to Selma Bransky, Chairman of Arrangements, in care of the Junior League of the Brooklyn Jewish Center, for information regarding this affair.

The weekly "Roof Meetings" will start on Thursday evening, June 7th. Social programs, appropriate to the setting, have been planned for these meetings.

Sabbath Services

Friday evening service at 6:00 p.m.
Kindling of Candles 7:55 p.m.
Sabbath Services, "Behar," Leviticus 25:1-26; Prophets — Jeremiah 32:6-27 will commence at 8:30 a.m.
Mincha services at 6:00 p.m.

Rabbi Goldfarb will preach on the weekly portion of the Torah.

The lecture in Yiddish this Saturday afternoon will be delivered by Rabbi Gerson Abelson at 5:30 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 8:00 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Harry Aaronson of 355 Lefferts Avenue on the Bar Mitzvah of their son, Edward, which was celebrated at the Center on Saturday morning, May 19th.

THE YOUNGER MEMBERSHIP

ON TUESDAY, May 15th, the Officers and Members of the Executive Committee of the Young Folks League were duly installed by our Rabbi, Dr. Levinthal. Dr. Levinthal's address was most inspiring and we will surely take new heart from his words and rededicate ourselves to the task of building a more purposeful organization.

All of us are perplexed during this age of recurrent world wars. We hope against hope that there is a way out and that world catastrophe is not inevitable, as some of our pessimistic commentators insist. Whatever the future may hold in store for us it will certainly call for great inner strength of character and mind. Where shall we find that tranquillity to successfully meet the challenge confronting our nation? Much of this strength can be secured, I believe, through greater participation and activity in communal enterprises. There was never a time when the community needed the individual more—and—when the individual needed the community. Therefore it is essential that we of the younger membership become active participants in the affairs of our Brooklyn Jewish Center and Young Folks League. Whether it be in the field of religion, culture, social action or Civil Defense you will find our organization in the forefront of these causes.

New Activities

A choral group will be organized composed exclusively of Young Folks League Members under the professional direction of Naftale Frankel.

* * *

We shall try to organize a folk dance group under professional direction. Both the Choral and Dance Groups would be integrated with our very fine dramatic group under the leadership of Herb Levine, to give our organization a well-balanced art group, able to perform publicly.

* * *

We shall extend the scope of our newspaper and print it in a better format.

* * *

Looking toward the future, all of us on the executive board realize the importance of developing new leadership so that the continuity of our organization

and consequently its effectiveness will not be jeopardized. This work will engage much of our energies.

—MILTON REINER, *President,*
Young Folks League.

(Note from the Editorial Board of the "Review": We wish to congratulate the Younger Membership on a well-produced and readable newspaper.)

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of books for our Library, Prayer Books and Taleisim:

Dr. and Mrs. Charles Berk in honor of their son Paul's Bar Mitzvah.

Mr. and Mrs. Joseph N. Blumberg in honor of the birth of a grandson, Neil Howard Blumberg.

Mr. Harold Goodstein in memory of Mrs. Dora Rubenstein, mother of Mr. David Rubenstein.

Mr. and Mrs. Bernard Horowitz.

Mr. Benjamin Nadel, in memory of Mrs. Henrietta Goldman, mother of Mrs. Solomon Mitrani.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Jacob Levitt of 668 Eastern Parkway on the Bar Mitzvah of their son, Aaron Paul, which will be celebrated at the Center this Sabbath morning, May 26th.

Congratulations are also extended to Mr. and Mrs. Abraham Michelman of 789 St. Marks Avenue on the celebration of their son, Henry's, Bar Mitzvah at the Center this Saturday morning, May 26th.

Additions to Library

The following books have been added to our Library for circulation:

Treasury of Jewish Humor — Nathan Ausubel

What the Jews Believe — Philip Bernstein

One Foot in America — Yuri Suhli

Linden Road — Miriam Bruce

Ho-ge-nu U-mo 'a-denu — Zev Homsky
Sholom Ash and Christenthum — Hayyim Lieberman

Toledoth Amu-nu-bizeman Ha-ho-dvah — Efraim Shmuele

The Age of Longing — Arthur Koestler

The Link and the Chain — David Miller

Seder Tefilah — Rabbi Abraham Isaac Kuk

Gesamelte Schaften — Michael Kaplan

SQUARE DANCING

Sponsored by the
YOUNG FOLKS LEAGUE

Led by a Professional Caller

TUESDAY, MAY 29, 9:00 P.M.

Prizes will be awarded for the best male and female costumes

Refreshments

THE CHILDREN SPEAK AT THE CENTER ACADEMY

FROM the point of view of our boys and girls the Seder (held this year on Tuesday, April 17th) is perhaps the most memorable event in the school year, and understandably so, because it abounds in activities which are vital and purposeful to the youngsters. Every pupil in the school has an important part in the arrangement and in the preparation of the Seder.

Chairmen with their committees, dressed in their best holiday attire, hurry to and fro, covering tables with white festive cloths, arranging matzoth in hand-made matzah covers, preparing charoseth and seeing to it that the "zrioa," egg, and the other ingredients are placed in proper order on the Passover plate.

By putting fresh flowers on the tables the children reemphasize the fact that, besides being the Holiday of Deliverance, Passover is also the Chag Ha-Aviv, the Holiday of Spring.

When all preparations are completed, and teachers, pupils and guests are assembled, the solemn moment arrives: Dr. Levinthal performs the Bedikath-Beur Chametz ceremony. He is assisted by representatives from our primary grades, who see to it that no single crumb of bread remains in the building.

Since the Center Academy is a child-centered progressive school, the Seder proper is conducted not by an adult, but by the pupils themselves, under the lead-

ership of the graduating class. To one of the graduates goes the honor of being chosen "Father-King." (This year the "Father" was Aaron Levitt and the "Mother" Carol Ann Amreich.) Rabbis, teachers, officers of the school and of the Center, parents and guests—all join in the ceremony, but the leaders are the students. All remain standing while the "Mother" of each grade blesses the holiday candles as she lights them. Looking solemn in his white kitel, the "Father" then follows the piano in the traditional Kiddush chant. Next comes the "Haggadah," the "Kneidlach" and the "Haggadah" again in the age-established order.

However, there is always a new note in our Seder: each year original music is created to a passage of the "Haggadah" by the graduating class. This year it was a beautiful tune to "Hah lachman anyah—This is as the bread of affliction." The musical quality of the tune was appreciated by the audience.

We would like to point out here the important fact that in the Center Academy all holiday observances form an integral part of the school curriculum, which is designed to give the children the Hebraic and Judaic knowledge necessary for intelligent Jewish community living, and, what is just as important, it is designed to endear the Jewish way of life with the youngsters.

Our Seder may be a fair illustration of the manner in which children live and learn in the Center Academy of the Brooklyn Jewish Center.

ANNUAL SPRING MEMBERSHIP FORMAL

Sponsored by the

JUNIOR LEAGUE

of the

BROOKLYN JEWISH CENTER

TUESDAY, MAY 29

Limited to Members Only.

IN THE HEBREW SCHOOL

Impressive assemblies in honor of the third anniversary of Israeli independence were held on Sunday, May 6th, and Monday and Tuesday, May 7th and 8th. The program consisted of the following: National Anthem; Hevenu Shalom; "Restoration of Zion"—led by Jane Amster; Ein Kelohenu; Yerushalayim sung by Barbara Kaplan, Paula Spinrad and Myrna Ziegler; Sim Sholom; Excerpt from Israeli Declaration of Independence—Carole Seslowe; Kachol Yam Ha-Mayim, sung by Susan Spinrad; Kinneret sung by Allen Schafer; America the Beautiful; Remarks by Rabbi Mordecai H. Lewittes; Prayer of Thanksgiving; Hatikvah. The singing was led by Mr. Naftali Frankel.

The General Organization under the presidency of Robert Rood has arranged for a Film Festival on Sunday, May 27, 1951. The proceeds of this festival will go to the United Jewish Appeal as an additional contribution beyond the regular sum allocated by the Keren Ami of the Hebrew School. Mrs. Beder is faculty adviser of the G. O.

The concluding P.T.A. meeting of this season was held on Tuesday, May 22nd. The feature of the evening was a play "My Brother's Brother" written by Morton Wishengrad, produced by the Sisterhood Players, directed by Mrs. Lila Leonard; musical arrangements by Mr. Sholom Secunda; vocal selections by Cantor William Sauler. The following officers were unanimously elected for the coming year: Mrs. Sarah Epstein, President; Mrs. Rose Davis, Mrs. Virginia Granovsky, and Mrs. Florence Gluckman, vice-presidents; Mrs. Rose Klepper, Recording Secretary; Mrs. Rose Bromberg, Corresponding Secretary; and Mrs. Fannie Buchman, Treasurer. In recognition of Mrs. Kushner's outstanding services to the P.T.A. during the past four years, she was unanimously elected honorary president.

The assembly of May 20th featured a play by the students of grade 5 under the direction of Mr. Lloyd Altman. The play was "Joseph Interprets Pharaoh's Dream."

The closing Post Bar Mitzvah breakfast of the season was held on May 20th and featured a special film strip relating to the festival of Shavuoth. Mrs. Davis and Mrs. Flamm of the Hostess Committee were in charge of the arrangements for the breakfast.

Athletic events in honor of Lag B'Omer were held by the pupils of the Hebrew School on Wednesday and Thursday, May 23rd and 24th. Teams bearing the names of the heroes of Lag B'Omer—Akiva and Bar Kochba—competed for the prizes.

Preparations are now being made for the commencement exercises on Sunday, June 17, 1951. At that time the cantata "What is Torah" will be presented. In addition our school is cooperating with the Brooklyn Jewish Community Council in sponsoring the Community Graduation to be held at the Brooklyn Jewish Center on Monday, June 25, 1951, for graduates of all Hebrew schools in the neighborhood.

NEWS OF THE MONTH

(Continued from page 15)

in New York and Philadelphia to hold any elective or appointive office in the organization for periods of two and three years and directed the dissolution of the Manhattan Division.

The action of the executive committee followed the presentation of reports by two committees appointed earlier this year by Rabbi Irving Miller, president. The Manhattan group were found guilty of a series of charges including violations of Congress policy, misrepresentation of its program, and circumvention of normal administrative routines. The Philadelphia members were charged with conduct inimical to the welfare of the American Jewish Congress. "There can be no room for those who, while mouthing the slogans of democracy, refuse to accept the elementary responsibilities of democratic discipline within the movement."

Correction

In the April issue of the REVIEW the name of Leo Shpall was inadvertently omitted as the author of the editorial "Noah's Ararat."

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BORINOFF, JOSEPH

Res. 349 Crown St.

COHEN, EDWARD T.

Res. 150 Lefferts Ave.

Bus. Jewelry, 37 W. 47th St.

Married

Proposed by Irv. R. Toben

HELD, MISS ILENE

Res. 30 Balfour Pl.

Proposed by M. Robert Epstein,

Aaron A. Berman

KAMINSKY, JACK

Res. 320 Empire Blvd.

Bus. Liquor, 513 Franklin Ave.

Married

Proposed by Harry L. Berger

KAY, ARTHUR

Res. 1030 Dumont Ave.

Bus. Jewelry, 15 W. 36th St.

Single

Proposed by Herman Rubin,

Harry Cohn

LAMPAL, EUGENE

Res. 210 Clinton Ave.

Bus. Shoes, 372 DeKalb Ave.

Married

Proposed by Maurice Bernhardt,

Joseph Goldberg

LENER, CHARLES

Res. East 92nd St.

Bus. Teacher, P. S. 50

Single

Proposed by Sol B. Daniels

LEVY, SYDNEY V.

Res. 919 Park Pl.

Bus. Rags, 31 Greene St.

Married

MALAMENT, SIDNEY

Res. 608 Sackman St.

Bus. Shows, 1775 Bway.

Proposed by Arthur Levine,

Paul Kotik

MENDELSON, MISS CLARICE

Res. 1372—41st St.

ORINGEL, MISS SHIRLEY

Res. 894 Saratoga Ave.

Proposed by Bernard Strier,

Jules W. Gold

ROSENBERG, MISS FRANCES

Res. 402 Jerome St.

SAMEROFF, A. R.

Res. 758 Miller Ave.

Single

Proposed by Herman Rubin,

Harry Cohn

SCHERE, MISS MAY

Res. 1305 Avenue U

SCHNEIDER, JEROME P.

Res. 617 Empire Blvd.

Single

Proposed by Louis Schneider,

Joseph Goldberg

The following have applied for reinstatement:

COVITZ, MISS SHIRLEY

Res. 2041 Pacific St.

Proposed by Ethel Markowitz

OLOFF, MORRIS

Res. 672 Empire Blvd.

Bus. Shoes, 166-25 Jamaica Ave.

Married

Proposed by Morris Hecht,

Bill Friedman

RADWELL, LOUIS

Res. 128 Woods Ave., Malverne

Bus. Scrap Metal, 258 No. 10th St.

Married

SUCHMAN, MAX

Res. 1522 Remsen Ave.

Single

Proposed by John Dunaif,

Ben Goldberg

TARLOFSKY, GUS

Res. 1751 E. 10th St.

Bus. Building, Flushing, L. I.

Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

"Music Under the Stars"

Tickets On Sale at Center

The third annual "Music Under the Stars" will be held at Ebbets Field, on Saturday evening, June 16th. As in the past, this promises to be an outstanding musical performance in which many stars of radio, stage and television fame will participate, among them the celebrated Metropolitan tenor, Jan Peerce, and the New York Philharmonic Symphony Orchestra.

The committee is again headed by Mr. Abe Stark, a member of our Governing Board, and the proceeds will go to the American Fund for Israel Institutions, a very worthy cause. The Center committee is headed by Mr. Frank Schaeffer. We appeal to all Center members to assist in making this event an outstanding success by purchasing tickets for themselves, members of their family and friends. Tickets for choice locations are available at the office of the Center. Please call in person or telephone HY 3-8800.

FAVORITE RECIPES of FAVORED PEOPLE

By Terry Elman

KLARI SZARVAS, harpist with the Israel Philharmonic Orchestra, and her husband, Josef Weissgerber, are one of the married couples who recently toured America with the Israel Philharmonic Orchestra. When I asked Mrs. Weissgerber what she thought of our American foods she said that "Chicken is King." After the reception for the Orchestra, in Washington, D. C., where she accepted the key to the city for the Orchestra, she and her husband were dined so much that by the third day both she and her husband were ill.

Klari and her husband have been living in Israel for the past twelve-and-one-half years. The only thing they disagree on is how a salad should be eaten. Her husband, born in Greece, likes his salad and vegetables without any seasoning or dressing while she likes hers with the usual sugar, vinegar and salt. Or as Mrs. Weissgerber said, like the Israelis eat their salads. Both artists are fascinated by our kitchen gadgets, especially electric mixers and blenders.

Here is Mrs. S.'s recipe for an unusual Greek Salad:

6 herrings, cleaned, skin and bones removed, and soaked overnight; ¼ cup onions; ½ cup pickles; 4 stalks celery; 3 tablespoons horseradish; 4 apples; 1½ cups pickled beets; 3 large cold boiled potatoes; 1 cup almonds; vinegar to taste; 4 hard boiled eggs; some parsley; sugar.

Cut herrings in pieces or strips. Chop all ingredients but eggs, and mix thoroughly. Rub yolks of eggs through a fine sieve and chop whites; decorate the mounds with alternate strips of white and egg yolks.

Personal

Mrs. Morris B. Levine of 687 Montgomery Street has been elected President of the Brooklyn Region of Hadassah.

Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Bernard Smulow of 255 Eastern Parkway on the birth of a daughter, Deborah Jane, to their children, Mr. and Mrs. Gerson Berse of Plainfield, N. J., on April 26th.

PAGING SISTERHOOD!

Mazel Tov, a "Shebe chiyann," and loud hosannas on this, the third anniversary of the independence of the state of Israel! Because of men like David Ben Gurion, now in our midst, American Jews have a greater dignity and the hope of a permanent home. Boruch Habu, Ben Gurion! We salute you and the nation you represent!

—SARAH KLINGHOFFER,
President.

Jewish Women of Achievement

In ceremonies honoring three leaders of national Jewish women's organizations, Sisterhood presented our second Annual "Jewish Women Of Achievement" program on April 30, before an audience of about 700 women who filled our synagogue, adding further luster and sanctimony to a beautiful sanctuary. After a pertinent invocation dedicated to women, delivered by Rabbi Saltzman, Chairman Sarah Epstein cordially welcomed members and guests. Sisterhood marked Israel's third birthday during the social hour when a huge birthday cake adorned the refreshment table and all of the guests enjoyed coffee and fruit.

A fine musical interlude presented by Cantor William Sauler and soprano Doris Siegel, under the direction of Sholom Secunda, our Music Director, preceded the featured program. In an eloquent tribute to leadership, Rabbi Levinthal praised the efforts of Sisterhood. He said in effect, "I can't keep up with Sisterhood's programs—always something new, exciting and interesting." Mrs. Sarah Klinghoffer, our President, then explained the purpose of occasion, stating that not only were these leaders to receive Citations but that Jewish women would learn from them the objects of their organizations and the ideals that motivate Jewish women to serve so many causes. Explaining the true connotation of "achievement," she introduced first Mrs. Mollie Golub, National President of the Mizrahi Women's Organization, whose clear exposition of the aims of Mizrahi, the major religious-Zionist group in the United States, proved revealing to many who were not aware of the scope of its work.

Judge Justine Wise Polier, the next speaker, National President of the Women's Division of the American Jewish Congress, truly epitomizing the humanitarian and liberal characters of her sainted parents, Rabbi Stephen S. Wise and Louise Waterman Wise, cited in her address the communal work which was the chief program of Congress and the impact her organization had had on civil affairs as they affect Jews in the United States.

Speaking for the National Women's League of the United Synagogue, National President Marion Siner stressed the obligation of Jewish women toward the Synagogue, the Sabbath and Torah, her message directing her listeners to affiliate themselves actively with a synagogue so that they could teach the pattern of Jewish living to their children.

All of the speakers accepted the beautifully laminated, hand-printed Citations with humility, saying it was the organization they represented that deserved the award, not the standard-bearers. Coincidentally, all three speakers are members of the bar, and all are vitally interested in every phase of Jewish and civic endeavor. The afternoon proved most

stimulating, educational and inspiring, and we look forward to our third Annual "Jewish Women Of Achievement" with equal pleasure, for the American Jewish community has many capable leaders among its women, each meriting public recognition.

General Meeting

With proper emphasis on mother and the day especially set aside to honor her, Sisterhood enjoyed its May general meeting. A beautiful prayer, written and delivered by Lila Leonard, invoked the Lord's blessing upon Mother and reaffirmed her right to be honored and loved always. Our President, Sarah Klinghoffer, then proceeded with the order of business. Important Sisterhood plans include encouragement of the purchase of Israel Bonds, generous and immediate contributions to the United Jewish Appeal, support of all Women's League functions, Music Under the Stars, etc. Final proceeds of our Torah Luncheon were announced with pride, by Chairman Sarah Kushner. The particular purpose of the meeting, election of Sisterhood officers and the Executive Board, was carried out with formality and protocol, Chairman of Nominations Bertha Zirn presenting the slate which was voted elected to office unanimously. Our Sisterhood Players will give a performance of the Eternal Light dramatization, "My



Presentation of Citations of Merit for "Jewish Women of Achievement" by the Sisterhood. Left: Dr. Israel H. Levinthal; Mrs. Lionel Golub, National President, Mizrahi Women's Organization of America; Mrs. Morton Klinghoffer, President of the Sisterhood; Mrs. Emanuel Siner, National President, Women's League of the United Synagogue of America; Rabbi Manuel Saltzman. Judge Justine Wise Polier, National President, Women's Division, American Jewish Congress, also received a Citation.

Brother's Brother," before the Parent-Teachers' Association of our Hebrew Schools, on Tuesday evening, May 23rd.

Before introducing the cultural program, Chairman Bea Schaeffer urged all members and their husbands to make early reservations for the Testimonial Reception to be tendered Thursday evening, May 24th, to Mrs. Morton Klinghoffer, on the occasion of her retirement as President of Sisterhood. The charming mezzo voice of Mrs. Betty Hechtman gave added sentiment to the repertoire of songs rendered in tribute to Mother, and the soothing strains of the 'cello program played by Moshe Amitai, celebrated Israeli artist with the Israel Symphony Orchestra, afforded the audience further enjoyment.

Cheer Fund Contributions

Mrs. Morris Neiman, in memory of her mother; Mrs. Philip Fishman, in memory of Mrs. Isaac Greenberg; P.T.A. of Hebrew School, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Solomon Mitrani, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Joseph Heimowitz, in memory of Mrs. Lucy Greenberg; Mr. and Mrs. Samuel Weinstein, in memory of Mrs. Lucy Greenberg; Mrs. Sarah Klinghoffer, in memory of Mrs. Lucy Greenberg; Mrs. Sarah Klinghoffer, in memory of Libby Herzfeld's mother; Mrs. Sarah Klinghoffer, in memory of Gussie Kraner; Mrs. Sarah Klinghoffer, in memory of Mrs. Isaac Greenberg; Mrs. Claire Mitrani, in memory of Gussie Kraner; Mrs. Charles Safer, in honor of birth of granddaughter; Sarah Epstein, for recovery to health of Dr. Lillian P. Seitsive; Mr. and Mrs. Frank Schaeffer, Mr. and Mrs. Isaac Wiener, in memory of Lucy Greenberg; Mr. and Mrs. David Fishman, in memory of a friend; Mr. and Mrs. Solomon Mitrani, in memory of mother; Mrs. Harris Salit, in honor of birth of great-grandchild.

Kiddush to Junior Congregation

Mr. and Mrs. Morton Klinghoffer will sponsor a Kiddush to all the children of our congregation on Saturday, June 2nd, Rosh Chodesh, in honor of the graduation of their daughter, Ruth, from Midwood High School.

United Jewish Appeal

Pay your pledges, send in your contributions to Chairman Sarah Epstein, SL 6-7413, and co-chairman Bea Schaeffer, PR 3-2744. Israel and New Ameri-

To Sarah Klinghoffer

THIS past week the Sisterhood of our Center tendered a testimonial reception to Mrs. Morton Klinghoffer on the occasion of her retirement as their President after three years of selfless devotion to its program. We of the Editorial Board of the *Review* are happy to join with them in honoring Mrs. Klinghoffer, who has also been the enthusiastic and warm-hearted editor of the Sisterhood news.

There is a rabbinic tradition that when God revealed the Torah to the Israelites in the desert (which event we celebrate on Shevuoth) it was first revealed to the women and then later to the men. Our rabbis explained that the Law-giver understood that women, even more than men, were *zerizot beMitsvot*, eager and anxious to carry out the precepts of Judaism. Sarah Klinghoffer by example and by her boundless energy and persuasiveness, has played an impressive role in forging our Sisterhood into an effective instrument for the dissemination of Torah and Jewish culture so that the women of our congregation would be *zerizot beMitsvot*, eager to observe the Jewish way of life in their homes, in the Synagogue, and in the community.

Under Mrs. Klinghoffer's dynamic leadership and fine assistance of her fellow officers, the aims and purposes of Sisterhood, which were so inspiringly and diligently initiated and executed by her predecessors in office, have been ably and effectively discharged. Her unstinted efforts in behalf of Judaism have won for her many admirers, not only in our own community, but in all circles of the Women's League of the United Synagogue of America.

As we express our profound gratitude to Mrs. Klinghoffer for work nobly done, we are confident that she will be unsparing of her council and advice to the new administration headed by Mrs. Frank Schaeffer, and that she will continue to serve as an exemplar of Jewish womanhood for many, many years to come.

—EDITORIAL BOARD of the *Review*.

cans need your help now. Plan to attend a tea at the home of Mrs. I. J. Levingson, 1320 President Street, Monday afternoon, May 28th, for all those who have not yet attended any U.J.A. function.

Sisterhood Sells Israel Bonds

A Bond for Israel is a *Bund mit Israel*. You, too, can have a share in the glory and the profits that will accrue to you when you *invest* your money in Israel Bonds, from \$50 up. Chairman Irene Perlin, PR 3-0677, and co-chairman Anne Weisberg, ST 6-3932, will be on hand at all times. Buy as many as you can as early as you can!

Calendar of Events

Monday, May 28—U.J.A. tea at home of Mrs. I. J. Levingson, 1320 President Street.

Saturday, June 2—Kiddush to Junior Congregation.

Monday, June 4—Sisterhood Installation and Closing Meeting, 8:15 p.m. See program in box. Come with your husbands.

Thursday, June 7—Closing Meeting and Luncheon. Executive Board of Sisterhood Luncheon.

Saturday, June 16—Music Under the Stars at Ebbs Field.

SISTERHOOD

cordially invites

All Center Women and Their Husbands to the

INSTALLATION AND CLOSING MEETING

on

MONDAY EVENING, JUNE 4th at 8:15 o'clock

Salutation by

DR. ISRAEL H. LEVINTHAL

Annual report by

MRS. MORTON KLINGHOFFER

Installing Officer

MR. HARRY BLICKSTEIN

Secretary of the Center and Member of our Board of Trustees

Acceptance by

MRS. FRANK SCHAEFFER

Musical Program by

NORMAN ATKINS, Baritone Soloist with the New York Philharmonic Symphony Orchestra, accompanied at the piano by Miss SUSAN WANKE.

Showing of

Technicolor Movie of Sisterhood's "JEWISH HOME BEAUTIFUL" Pageant

MRS. M. ROBERT EPSTEIN
Chairman

YOU AND THE ARMY

(Continued from page 5)

In one United States Constabulary raid on a displaced persons camp in Germany I was put in charge of the so-called Strong Arm squad which was supposed to quell any physical disorder which might arise. This was done with the full knowledge of my superiors that I was Jewish, and knowing that this was a Jewish camp. Happily nothing of major import did occur, and for the most part my squad of riot-quellers went unused. Yet there were no whispered mutterings about letting a Jewish officer command such a unit in that particular situation.

Another time I came upon a Major in an Officers Club near the Russian border who was holding forth most forcefully on some aspect of life. I later learned that he was talking either about Jews or one particular Jew. As I came up he became most apologetic, and being under the impression that I was aware of his conversation, he grew most definitive in making me understand that it wasn't *me* he was talking about. That I think is the whole point of this article: For those of you who are entering the service you must understand that no one, absolutely no one, is out to get you because you happen to be a Jew. On the other hand it is equally important for you to realize that no one is going to start treading on eggshells just because you happen to be Jewish.

The Major at the bar had the right idea. It wasn't me that he was talking about, and it never would be because we appreciated and understood one and another. I have always used these words in talking to my men: "If you don't like a guy and you think that he is a SOB, why then, fine, call him a SOB.

But the important thing to remember is that he isn't a colored SOB or a Jewish SOB—just a plain old SOB."

In ten years of service I have never run into any important bit of anti-Semitism. So forget all the horror stories that have been fed you in each and every war novel and remember this: Your country needs you, and has a job for you to do. Your fellow Americans want to see you do that job, and do it well. If they are serving alongside of you then it is up to you to gain their respect and admiration, just as it is up to them to gain yours. Everything will be strictly what you make it, nothing else. If you are a hypocrite, a coward, a shirker, a wise guy, then you will get your lumps, have no mistake about that. If you are sincere, understanding, honest, brave, why then, that's all you have to worry about. People will respect you that much more for you yourself, not because of or in spite of the fact that you are a Jew serving in your country's Army.

Unveiling of Mrs. Goldstein's Monument

The unveiling of a monument in memory of the late Mrs. Joseph Goldstein will be held on Sunday, May 27th at 10:30 A.M., on the Louis Hyman Friendship League Plot at Mt. Lebanon Cemetery.

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THE LAG B'OMER FESTIVAL

(Continued from page 6)

annals.

Various customs arose in connection with this day. Jewish boys went out to the open fields and practiced shooting with bows and arrows. This was also in commemoration of the students who posed as hunters when they were prohibited by the Romans from studying the Torah. Accordingly, Lag Ba-Omer became a holiday of Jewish youth.

If we examine the underlying currents of the period of Rabbi Akiba and Bar Kochba, which are commemorated by Lag Ba-Omer we see a similarity to the Fast of Gedaliah which recalls the assassination of the Jewish Governor of Judaea shortly after the destruction of the First Temple. On both occasions we see that the Jewish settlers remaining in the country, as well as those who constantly kept returning to their homeland in spite of all obstacles, were imbued with the strongest patriotic feelings. Both days, one a fast, and the other a festival, have one purpose, namely, the perpetuation of Jewish determination to rebuild the Land of Israel.

Lag Ba-Omer has kept alive through the centuries not only the love for Zion but also a spirit of self-sacrifice for the Jewish ideal. It might be said that it was responsible for the formation of the various Jewish self-defense groups when Jews were attacked by pogrom, culmi-

nating in the heroic Jewish defenders of the Warsaw and Vilna ghettos. It was the spirit of Lag Ba-Omer which brought the first Zionist settlers, the Bilum, to Palestine, and led to the formation of the Shomrim, those gallant first guardians of the new Yishuv. Bethar, the last fortress of Bar Kochba, was more than a symbol. Its spirit animated the Sabras, the so-called "illegal immigrants" of Jewish Palestine, as well as volunteers from all over the world, to rally to the ranks of Haganah and the Irgun, which finally became the Army of Israel, and won the War of Israel's Independence.

In celebrating Lag Ba-Omer in our time, Jews are imbued with the spirit of "Am Yisrael Chai." The State of Israel exists, and a glorious new holiday has been given to us, *Israel Independence Day*.

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BUSINESS IN ISRAEL

(Continued from page 2)

Government itself will take an active part in this development program, through the granting of loans to private investors and through sponsorship of projects of a pioneering character out of funds expected to become available from the proceeds of the Israel Government Bond Issue, being launched throughout the U. S. this month. Among these projects are the development of the mineral resources in the Negev and the Dead Sea, the construction of a deep sea harbor in the south of the country, the expansion of Haifa Port and irrigation and power generation projects, and many others.

Great though the achievements of the past three years are, Israel is still faced with many serious problems: It must continue to take in and absorb new immigrants at a daily rate of between 500 and 1,000; it must combat the threat of inflation; it must find the foreign exchange needed for the import of vital commodities and production goods. With continued effort of the Israelis on the scale hitherto mustered and with the help of a successful bond drive and increased direct private investments from abroad, there can be no doubt that Israel will overcome these difficulties and reach the goal of a self-supporting economy.

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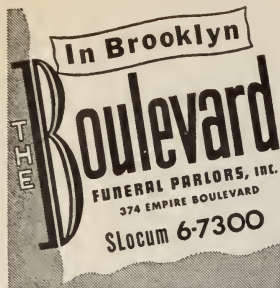
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The Brooklyn Jewish Center Review

June - July, 1951

ISRAEL'S FOURTH RELIGION

By ALFRED WERNER

THE GREATEST MANUSCRIPT FIND OF OUR TIME

By ISAAC RABINOWITZ

ISRAEL'S "FOREIGN LANGUAGE" PROBLEM

By L. NEWMAN

THE DECLINE OF YIDDISH

By LEON SPITZ

BUSINESS IN ISRAEL

By ERNEST ASCHNER

NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

Extend Your New Year's Greetings Through the Rosh Hashonah Issue of The "Jewish Center Review"

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXII

JUNE - JULY 1951 — Sivan, 5711

No. 41

AN HISTORIC RESOLUTION

AN HISTORIC step was taken by the Z.O.A. at its convention in Atlantic City. For half a century the Z.O.A. devoted itself to the larger aspects of political action in Zionism, bent upon implementing the principle of the establishment of the Jewish State, with virtually no regard for party lines and party interests. Now that the larger objective has been achieved—the establishment of the Jewish State—the Z.O.A. has for the first time given specific attention to the welfare of General Zionism as an operative principle in Israel and in the Diaspora.

In an historic resolution, passed at the convention by an overwhelming majority after one of the most enlightening and clarifying debates ever heard at such a gathering, the Z.O.A., for the first time, explicitly indicated its interest in the promotion of General Zionism as a party matter.

It is to be borne in mind that following the establishment of the new State the Zionist parties in the Diaspora did not identify themselves with the General Zionism in one over-all Zionist federation, but intensified their work of fund raising in support of their political counterparts in Israel. The inevitable consequence was that the Z.O.A. was faced with the choice of either following suit—as it did by passage of the recent resolution—or of rendering itself virtually meaningless as an immediate political factor by continuing to operate irrespective of party lines, thus dissipating in that direction the weight and effect to which its numbers and influence would normally entitle them.

This resolution, which flatly places the

Z.O.A. in full alignment with the Center Party in Israel, will go far towards achieving another objective, namely, the unification of all splinter elements within the ranks of the General Zionist Party itself. The resolution made no reference either to the Progressive Party or any of the other small splinter groups which are really within the orbit of General Zionist Party principles. Hence, the resolution strengthens the General Zionist Party in Israel in dealing with any dissident group on its periphery.

THE JOINT DEFENSE APPEAL

THE current fund-raising campaign of the Joint Defense Appeal for \$5,784,-321.00 furnishes American Jewry with a splendid opportunity, through the medium of two great historic Jewish Agencies, to forward its own interests to its own great benefit.

The Joint Defense Appeal consists of a partnership between the Anti-Defamation League of B'nai B'rith, founded in 1913, and the American Jewish Committee, organized in 1906. In the intervening years these two organizations have fought valiantly against anti-Semitism, not only on the local scale but with equal success and devotion throughout our country and internationally. Space does not permit a cataloging of the effective means by which both groups have contributed to a dissemination of the Jewish point of view and to a realization by non-Jews of the fact that anti-Semitism is the most fertile ground in which the seed of anti-Americanism may grow. It is illustrative to quote as a synopsis the

The convention was historic in at least two important aspects. First, in reaffirming in clear and unequivocal fashion the special status of the Zionist movement—of which the Z.O.A. is the largest constituent body—as being the most truly representative instrument and spokesman for the masses of Jewish people throughout the world. Second, in bringing into full focus the role of the Z.O.A. as an instrumentality linked with the General Zionist Party in Israel, and in the World Confederation of General Zionism, on a party basis.—JOSEPH S. SCHEINBERG.

phrase common to the literature of both organizations that "prejudice is un-American."

By the use of the most modern techniques such as newspapers, pamphlets, radio, television, pulpit discourse and interfaith gatherings, this message has been sedulously placed before the American public. The record of activity is clear, and it is not an exaggeration of the services of these groups to say that in the field of human relations in our country no influence has been as potent for the results achieved as have been the efforts of the Anti-Defamation League and the American Jewish Committee.

On an international scale likewise, these organizations have contributed in major degree to the preservation of Jewish rights. Information and statistics procured by their investigations have been presented to various committees of the United Nations, with the result, in only one instance, of the restoration of millions of dollars to European Jewry.

(Continued on next page)

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Mordecai H. Lewittes, Assoc. Rabbi, Hebrew Schools

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

PARENTS MUST THINK BEYOND GRADUATION

JUNE is the month of graduations. We at the Brooklyn Jewish Center had several such events during the past few weeks. On June 13th, the Center Academy awarded diplomas to thirteen pupils. On June 17th, our afternoon Hebrew School, our Religious School and our High School departments graduated more than seventy boys and girls. In addition, we had our annual Consecration Service on Shevuoth, and gave certificates of Consecration to twenty-one girls who successfully pursued this special course of study in Jewish history and religion.

We are naturally happy and proud that we were able to give to so many of our young people an understanding and an appreciation of the cultural and religious heritage of our people.

But the question that should concern us greatly is—what after the graduation? Will the beautiful and inspiring exercises in which these boys and girls participated mark the end of their Jewish studies? If that is to be the case, then it would indeed be tragic. Unless the studies are continued most of what they have learned will soon be forgotten. Unfortunately, that is at the root of the weakness in the present system of Jewish education.

They have assisted materially through their respective leaders in cementing the relationship between Israeli and American Jewry. They have done much work in the dissemination overseas of information tending to combat anti-Semitism among the populaces of various countries.

The work of the Anti-Defamation League and of the American Jewish Committee does not possess, of course, the dramatic stimulus of the United Jewish Appeal. In their own field, however, they are of paramount importance to Jews—nay, to humanity. Their efforts should be supported in proper degree with the same liberality accorded other great Jewish causes.

—WILLIAM I. SIEGEL.

Parents have not yet learned the basic truth that Jewish education—like all education—must be a continuing process, particularly through the adolescent years. What the child has learned in our elementary classes represents only the foundation of Jewish knowledge. Upon that foundation our children must erect and fashion a structure of knowledge that will withstand the storms and stresses of life and give them the assurance of being at home in the Jewish way of life.

Graduation should imply what the better term connotes—a *Commencement*, a new beginning on the path of Jewish education. After all, both the child and the parents made a large investment in those early years of study. What a pity it is that through shortsightedness most of this investment is permitted to be lost. It could produce splendid dividends if it were continued for a few more years.

We, at the Brooklyn Jewish Center, have grappled with this problem and have made provision for continued studies for all our graduates. We have in our Center a branch of the Marshalliah Hebrew High School, conducted by the Jewish Education Association, which offers an intensive course of advanced Hebrew education. We have also our own post-graduate department which offers special courses to those of our children who can spare only a few hours each week for such studies. We offer other opportunities for those who have still less time at their disposal—in fact, there are courses for every type of student interested in advancing his or her Jewish knowledge.

There is a legend told by the ancient Rabbis which best portrays what is happening to so many of the graduates of our Hebrew School. When the babe is in its mother's womb the angels teach it and impart to it all the knowledge that one should possess. But just as it is about to leave the mother's womb and to make its entrance into the world, another angel presses the upper lip of the infant, and

instantly the babe forgets all that it knew.

I believe that this legend tells the sad story of what happens to many of the children in our community and throughout the land who graduate from the Hebrew schools. In the years they spend as pupils of these institutions they learn much of what a Jew should know. But, alas, no sooner do they leave the school and go out into the world than they forget what they have learned.

But all this could be remedied if parents but realized that on the child's graduation only the first step in Jewish education has been achieved, that a new step must be taken on the road that will lead the child to the stage of Jewish Knowledge that will sustain him throughout all the years of his life.

It is my fervent hope and prayer that the parents of all our graduates of this year will take this message to heart and thus set a beautiful example for all other parents to follow.

Israel H. Rubenthal

Hungary Expels
Budapest Jews

MORE than 5,000 permanent Jewish residents of Budapest were ordered to leave the city, within 12 hours, under a plan to rid the Hungarian capital of so-called "inefficient" persons.

Crowds of 400 to 500 persons daily storm the Israel consulate in Budapest seeking visas, but the consulate reportedly is unable to cope with the flood of demands. Hungarian police are said to be stationed around the consulate "maintaining order."

The Budapest newspaper, *Szabad Nép*, attacked the Israel legation in Hungary for having intervened on behalf of Jewish families affected, claiming the banished Jews are "reactionary fifth-columnists" and their presence in Budapest constitutes a "danger to the state."

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*The Story of the Faith that has
its Home in Israel and that Forecast the New State*

ISRAEL'S FOURTH RELIGION

By ALFRED WERNER

JEW and Christians are not the only people who look to Palestine as the cradle of their religion; there are about two million Bahais, scattered in nearly eighty countries, who have their sacred shrines in Acre and Haifa, as holy to them as Nazareth and Bethlehem to pious Christians. The United States contains about one hundred Bahai societies, yet in this country the man in the street knows next to nothing of the interesting Bahai faith, largely because its program does not emphasize proselytism and propaganda; the Bahais believe that he who thirsts for the revelation they offer will inevitably find the way to them.

I became interested in Bahaism only a few years ago during a visit to Chicago. One day at Wilmette, a pleasant residential suburb north of Chicago on Lake Michigan, I discovered an imposing nine-sided, dome-topped building which, I was told, was the central shrine and house of worship of the followers of Baha'u'llah in North America. At that very time the town was filled with worshippers from many places in the Western Hemisphere who were celebrating the Centenary of the Faith. Precisely a hundred years before, in 1844, a certain Mirza Ali Muhammad of Shiraz, Persia, prophet of the Bahai movement, who is often compared to John the Baptist, had announced to a group of eighteen fellow-Moslems the dawn of a new and unprecedented era in the religious history of mankind.

It was in Wilmette that I jotted down nine selected utterances of Baha'u'llah ("Glory of God"), the actual founder of the movement. These words, carved above the entrance of the Temple, gave me my first understanding of what the Bahais stand for:

"The earth is but one country; and mankind its citizens."

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me."

"My love is My stronghold; he that enterest therein is safe and secure."

"Breathe not the sins of others so long as thou art thyself a sinner."

"Thy heart is My Home; sanctify it for My descent."

"I have made death a messenger of joy to thee; wherefore dost thou grieve?"

"Make mention of Me on My earth that in My heaven I may remember thee."

"O rich ones on earth! The poor in your midst are My trust; guard ye My trust."

"The source of all learning is the knowledge of God, exalted be His Glory."

From Mr. and Mrs. Morgan, a charming middle-aged couple most active in the Chicago group of the Bahai movement, I subsequently obtained a quantity of literature for leisurely perusal, including the standard work by J. E. Esslemont, "Baha'u'llah and the New Era," and copies of the magazine, *World Order*. During our conversation, when I talked of my plan to visit Palestine after the war, the Morgans urged me to look up their brethren in the Holy Land:

"I am sure that Shoghi Effendi, the first Guardian of the Bahai Faith, who is an Oxford-educated Persian, and his wife, a Canadian, will be glad to receive you. They will show you our shrines and try to answer all questions you may wish to ask."

I did not go to Israel before the summer of 1950. When I was in Haifa I recalled my conversations with the Morgans. Since Shoghi Effendi and his wife were unavailable at that moment, the Israel Press Information Office put me in touch with Mr. and Mrs. Ben Weeden, formerly of Vermont, who for many years have been the secretaries of Shoghi Effendi and the World Bahai movement. They were suave, broad-minded and well-informed, like all the Bahais I have met; after all, theirs is a creed that demands a thoroughly ethical attitude towards life and humanity, and offers no short cuts, no easy solutions, no cheap consolations.

Haifa is divided into three parts: the harbor, the slopes of Mount Carmel, and the residential section on the top of the mountain. The Bahai headquarters, to which I was taken one morning, are located on the slopes of Mount Carmel, in the large and beautiful "Persian Gardens" that extend on either side of the winding main road leading up to the top of Car-

mel. Every foreign visitor is impressed by the harmonious beauty of the gardens, with their gorgeous flower-beds and well-trimmed convolvulus hedges, purple bougainvilleas and slender cypresses, ornamental Roman vases and golden peacocks. In these gardens is the gleaming-white, imposing Mausoleum, containing the two adjacent vaults of Mirza Ali Muhammad (the "John the Baptist") and of Abbas Effendi, better known under his title of Abdul-Baha ("Servant of Baha"), who was the eldest son of Baha'u'llah and one of the major figures in the Bahai movement. Before entering the vaults, the visitor must take off his shoes—a ritual also observed by Moslems entering a Mosque. The graves are not marked by tombstones, but merely covered with exquisite Oriental rugs; the vaults are lit by finely formed lamps.

From the terrace of the Mausoleum I enjoyed an unforgettable view: below the sprawling white city of Haifa unfolds itself before the eternal blue of the Mediterranean. Looking northward, I could see the ancient town of Acre with its elegant mosque and huge medieval fortress. We visited Acre in the afternoon, and then drove to the second Bahai shrine hidden behind tropical trees two miles north of the city. There Baha'u'llah is buried, and there too the interior decoration is simple enough, confined as it is to Persian rugs—the most gorgeous ones I have ever seen—and the pictures and documents of the first century of Bahaism.

To my gracious guides, the Weedens, I owe much of my information about the history of what Norman Bentwich, Hebrew University jurist, once termed "Palestine's fourth religion."

Bahaism admonishes its followers to adhere to the religion in which they were raised, be it Judaism, Christianity, Islam, or any other faith; unlike the leaders of certain religious groups who tried to im-

pose their creed on mankind by means of fire and sword, the Bahais are confirmed pacifists who seek no converts and do not meddle in the affairs of other religious groups. One might say that in the last analysis Bahaism is not a religion but a practical philosophy worthy of acceptance by any thinking person. Significantly, it has been praised by such divergent personalities as Helen Keller and Henry A. Wallace, President Masaryk and Leo Tolstoy, Viscount Herbert Samuel, and Queen Marie of Roumania, to name a few.

The several hundred Bahais in Israel are mainly Persians, the descendants of those who had followed the early leaders to the Holy Land; but the Bahais in other lands include men and women of all races and religious backgrounds. Quite a few Jews, including Mrs. Morgan of Chicago, joined the Bahai movement without necessarily forswearing their allegiance to Judaism (or Zionism, for that matter). When serving as High Commissioner for Palestine, Herbert Samuel paid a visit to Abdul-Baha Effendi and was impressed by the old gentleman's dignity, grace and charm. Lilian Helen Montagu, founder of the Liberal Judaism movement in England, had this to say about Bahaism:

"As a Jewess I am interested in the Bahai community. Their teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew prophets that the Unity of God is revealed in the Unity of men. Also, they seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahai community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal expounded by the Hebrew prophets is founded on faith in the ultimate triumph of God's justice and righteousness."

It is significant that Bahaism has been attacked and maligned ever since its inception by the most fanatical of all Moslem sects, the Shi'h, which is dominant

in Persia (now called Iran), the country where Bahaism has numerous followers. Here about forty thousand Bahais have died martyr's deaths. Mirza Ali Muhammad, the prophet of Bahaism, could not help loathing a government both corrupt and cruel, and a priesthood whose intolerance was unequalled. According to the historian of Bahaism, J. E. Esslemont, in the time of Mirza Ali Muhammad it was dangerous for a non-Moslem in Persia to walk in the street on a rainy day, "for if his wet garment should touch a Muhammadan, the Moslem was defiled, and the other might have to atone for the offense with his life." The same historian tells us that "if a Muhammadan took money from a Jew, Zoroastrian or Christian he had to wash it before he could put it in his pocket."

Mirza Ali Muhammad (who assumed the title of Bab, "The Gate") found

many followers, especially among the poorer classes who, like him, yearned for reforms and changes. Opposed and feared by the Moslem priests and all others whose vested interests seemed jeopardized by the daring young preacher, the Bab was ultimately put before a firing squad at Tabris in 1850. Among his closest followers was another young man, Mirza Hussein Ali, who stemmed from a noble and wealthy family. Under the title of Baha'u'llah he became the actual founder of the Bahai movement. When he extended his preaching to Turkey, he was persecuted by the Ottoman government, and after decades of tribulation, he died a prisoner in the dreaded old fortress jail at Acre in 1892. The mantle of leadership thereafter fell on his oldest son, Abbas Effendi (the aforementioned Abdul-Baha, or "Servant of Baha"), who saw the inside of many a Turkish jail

THE CHASIDIM BEFORE THE WAILING WALL

By S. Agnon

The following is an excerpt from S. Agnon's Israeli novel, "In the Heart of the Seas," and describes the arrival of the Chasidim in Palestine after their long journey.

NOW the Western Wall is all we have left of our beloved Temple since ancient times. It has been left by the Holy One, blessed be he, by reason of his great pity for us, and is twelve times as tall as a man, corresponding to the Twelve Tribes, in order that each man in Israel with his height and his tribe. It is built of great stones, each stone being five ells by six, and their like is not to be found in any building in the world; and they stand without pitch or mortar or lime between them, in spite of which they are as firmly united as if they were one stone, like the Assembly of Israel which has not even the slightest sovereign power to hold it together, yet is, nonetheless, one unit throughout the world. Facing the Wall on both sides are courtyards belonging to Arabs, who dwell there with their beasts and do not disturb Israel in their prayers.

Our men of good heart kneeled, and prostrated themselves, and kneeled, and took off their shoes, and washed their hands, and walked with bowed head until they reached the Wall, and weeping kissed each and every stone. Then they

opened their prayer books and recited the Song of Songs with great passion and devotion, their souls being aroused more and more with every verse. Rabbi Moshe rested his head against the Wall and remembered that he was standing at a spot from which the Divine Presence itself had never moved. He began reciting the Song of Songs with awesome fervor and with the very chant with which his brother, Rabbi Gershon, may he rest in peace, had recited it at the time his soul departed from him, until he reached the verse beginning, "The King hath brought me into his chambers," saying which Rabbi Gershon, his brother, had departed from the world. But here Rabbi Moshe managed to complete the entire verse, the joy of the Land of Israel entered into him, together with a fresh vitality.

After they had completed the Song of Songs, they recited a number of psalms and said the Afternoon Prayer. And they added a special prayer for their brethren in exile, and for Hananiah who had vanished. Much had they wept for him upon the sea and much had they wept for him upon the dry land; yet all those tears together were but as a single drop in the sea against the tears they shed for his sake before the Western Wall; for they felt the sanctity of the Place, and he was not there with them.

until, in 1908, religious persecution stopped in Turkey with the overthrow of the monarchy and the establishment of a more progressive republican system.

But the harder authorities strove to kill the Bahai movement by property confiscations, imprisonment, or murder, the more it grew, thanks to its lofty tenets. Bahais has incorporated all that is good in Judaism, Christianity and Mohammedanism, adding some ideas of more recent development. The Bahais admit that the founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." Nevertheless, they insist that religious truth is not absolute but relative, and that Divine Revelation is progressive. Zoroaster, Moses, Jesus, Mohammad, Baha'u'llah—all successive Manifestations of God—while outwardly different as to human personality, are in essence one being and reveal one evolving truth.

Like other monotheists, the Bahais preach the immortality of the soul and the omnipotent love of God extended to every creature upon earth. They discard any religion or political system which discriminates against women or which sets up the idea of a master race. They caused a stir in Western Asia when they bluntly declared that their loyalty was due to institutions only as long as they represented the cause of humanity and progress. A Bahai is not required to be loyal to a selfish or outworn organization; he is not required to leave his religious group but may toil within its framework for the establishment of a better world and the reconciliation of all faiths. A Bahai does not see any essential virtue in poverty, nor does he see essential evil in wealth, provided it be used for good purposes.

There exists no Bahai church in the narrow sense of the term, for there are no priests. Every Bahai congregation governs itself through a democratically elected "House of Justice," whose nine members, however, have no authority; they are a purely advisory body. Shoghi Effendi is no Pope; he is merely the "Guardian of the Bahai Faith" who in-

terprets and augments the teachings of his predecessors.

I asked Mr. and Mrs. Weeden whether the Bahais were pleased with the events resulting from the establishment of the Republic of Israel. I was referred by them to the writings of Abdul-Baha; decades ago, interpreting the 11th chapter of Isaiah ("And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots") Abdul-Baha made this comment:

"One of the great events which is to occur in the day of the manifestation of the incomparable Branch, is the hoisting of the standard of God among all nations, meaning that all the nations and tribes will come under the shadow of this divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. . . . The incomparable Branch will gather together all Israel—signifying also that in this cycle the Jewish people who are scattered to the east, and west, south and north, will be assembled together in the Holy Land."

I was told that during the conflict of 1948 the Bahais in Israel had been permitted by Ben Gurion to abstain from bearing arms and to serve as non-combatants instead. After Israel's victory, Shoghi Effendi sent a letter to Ben Gurion pleading the allegiance of the Bahais in Israel to the new regime. In the new State, Bahaim is granted the status of a religion; marriages performed in accordance to the Bahai rite are legal, and all religious institutions of the group are tax-exempt. Where, only a few decades ago, followers of The Bab and Baha'u'llah were cursed and spat upon by fanatical enemies, their children and grandchildren are now completely free to worship God in their own way. Pilgrims coming from all parts of the world to offer prayers at the shrines in Haifa and Acre are pleased to notice that the young Republic of Israel affords full freedom not only to the followers of the three major monotheistic religions, but also to the adherents of Israel's Fourth Religion. Looking down from the Persian Gardens towards the busy and prosperous new Haifa I realized that a prophecy made by Abdul-Baha prior to the first World War (when Haifa was still a sleepy Turkish-Arab town) had been fulfilled to an amazing

degree within less than three decades:

"In the future," the Bahai leader wrote, "the distance between Acre and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first commercial centers of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various philanthropic institutions will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from Acre to Haifa will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world."

Prof. William Popper Honored

Dr. William Popper professor of Semitic languages at the University of California and a brother-in-law of the late Dr. Judah I. Magnes, has received an honorary LL.D. from the University. Prof. Popper is an internationally recognized scholar in Hebrew and Arabic studies. He joined the University of California in 1905 and retired in 1945. He is the author of six volumes on Semitic studies.

Prof. Popper was also honored by faculty members, who, on the occasion of his 75th birthday, published a jubilee volume, "Semitic and Oriental Studies," edited by his successor, Prof. Walter J. Fischel, formerly of the Hebrew University.

SOME twenty-five years ago this writer published an article under the heading, "The Demise of Yiddish Has Been Slightly Exaggerated." The title was of course borrowed from Mark Twain, who once wrote that the rumor of his death "had been slightly exaggerated." Today, with immigration negligible, and Hebrew the official language of Israel, there is occasion for reopening the "case" of Yiddish.

Yiddish, which has a history of some 750 years, is still regarded in Jewish literary circles in Israel, in America and elsewhere, as a troublesome problem.

This writer is indebted to the late Menahem Boraischa, who was a famous Yiddish poet and essayist, for a brief history of the Yiddish language and literature which he published about five years ago under the title of, "The Story of Yiddish."

We Jews have in the course of a 2,000 years old Galuth life employed a multiplicity of languages. Only two of these have however been taken up by our people as ghetto or populace languages: Hebrew-Aramaic in Roman times, and Yiddish in modern times.

It appears that Yiddish had its beginnings in Germany during the eleventh century, when Hebrew words and phrases began to creep into the German vernacular. In 1544 the Pentateuch, or *Chumosh*, was published in Yiddish. Half a century later the first Yiddish novel, "Paris and Vienna" appeared in Italy. One hundred years more passed before the first Yiddish newspaper made its appearance. All sorts of amateurish "Biblical" plays were printed in the East European ghettos during that period. But our own twentieth century was the Golden Age of Yiddish literature. It matured first in pre-Czarist Russia and was later reproduced in the United States, where mass migration brought about a resurgence of Yiddish poetry, literature and the theater.

However, the decline of Yiddish has already begun.

This seems to be the life-story of Yiddish. But it isn't all as simple as that. There is no disputing the fact that Yiddish faces today a crisis. Yet it has faced crises before this.

The first crisis came, when during the *Haskalah* period, the Hebraists wrote contemptuously of Yiddish as the *sifchab*

or kitchen-maid, and extolled Hebrew as the *gvereth* or mistress of the Jewish household. The populace, following its own inclination, used Yiddish, while the Hebraist *intelligentziya* sat in the literary parlor in quite isolated splendor.

The second crisis came when the semi-assimilationists of the Enlightenment epoch described Yiddish as "a bastard jargon, a corrupted German dialect." However, the populace still clung to its *mame-loshen*.

Not so long ago, Yiddish was recognized by the Soviet as an official language for its Jewish minority. Yiddish schools, Yiddish theaters, Yiddish literature were encouraged. In Biro Birjan it was mandatory upon *goyim* to study Yiddish. Today, the status of Yiddish behind the iron curtain is a big question mark. It has no future.

In Israel, several years ago, Revisionist youths smashed windows in bookstores which displayed Yiddish journals. *Dabayr Ivrit*, "Speak Hebrew," was a universal slogan in a pioneering country, though it was only too often rammed into unwilling minds.

Yet it appears that the situation has become more civilized. Yiddish books and periodicals are now being sold in Tel Aviv and Haifa. A Yiddish newspaper is published for Yiddish-speaking immigrants.

The Hebrew University in Jerusalem has established a Chair in Yiddish, but this in itself gives Yiddish the status of an archaic literary culture. As a living, spoken, language in Israel, Yiddish is a thing of the past.

But what of Yiddish in America?

During the period of the two world wars, roughly 1915 to 1940, Yiddish enjoyed its golden age in America. The "gold" is now fading and rapidly. Why?

Some years ago, Dr. Mordecai Saltes published a book entitled, "The Yiddish Press as an Americanization Agency." Dr. Saltes was quite correct then. But the American Jew is now become Americanized. We are reputed to have 200 Yiddish schools in our country, but these

*The "Mother Tongue"
Considered a Lost Cause*

THE DECLINE OF YIDDISH

By LEON SPITZ

play an insignificant role in our Jewish educational system. Yiddish has been decisively abandoned even in the orthodox synagogue and the City Talmud Torah. The Yiddish press is languishing, and so is the Yiddish theater.

Yiddish has served our Jewish people well in the past, but its time to retire has come. The best of Yiddish literature is being preserved in Hebrew.

Yiddish is no longer spoken; it is no longer read. It is no longer understood by the overwhelming majority of American Jews.

Many of us have retained a nostalgia for certain Yiddish plays. We still read with interest a well-reasoned article on Jewish affairs in a Yiddish newspaper. We appreciate a Yiddish lecture. We utilize Yiddish for publicity or propaganda purposes. We enjoy an occasional Yiddish sermon. Some of us even chuckle at the professional vulgarity which passes for Yiddish humor at banquets or Forums. But an end comes to all things, both good and bad.

The growing conviction is that Hebrew will replace Yiddish even in its last function, that of linking Jewish communities throughout the world.

Honored Men

In London, Edgar Abraham Cohen, Under-Secretary of the Board of Trade, received the Companionship in the Order of St. Michael and St. George. The honor was announced in the King's Birthday Honors List. Alderman Jack Cohen, of Sunderland, was made a Member of the Order of the British Empire.

For the first time in several years two Jews have received Egyptian royal decorations. The two who appeared on the King's Honor List are: Emanuel Mizrahi Pasha, legal adviser to the Administrator of the Royal Private Estates, and Prof. Jacob Bitschai, Professor of Urology at the Ibrahim University, who was also honored recently with a Papal decoration. Both men were made officers of the Order of the Nile.

BUSINESS IN ISRAEL

A Monthly Survey

By ERNEST ASCHNER

Dr. Aschner is a member of the Economic Department of the Jewish Agency for Palestine.

THE tour of Prime Minister David Ben Gurion and other cabinet ministers through the United States on the occasion of the launching of Israel's bond drive last month brought Israel's economic problems closer to the American public than at any time since the establishment of the State three years ago. Coinciding events, such as the inauguration of Israel's transatlantic flights connecting New York and Lydda by regular El Al flights, and the putting into service of an additional 12,000 ton freighter by the Israel-America Line, tended to underline Israel's concentration on economic activities abroad.

These activities, together with the severe import restrictions at home and further attempts to develop Israel's export industries, must be viewed against the country's foreign exchange position, which has improved somewhat, but remains critical. The main problem facing Israel is the fact that the country must continue to import at the approximate annual rate of \$300,000,000, while her exports continue at a rate of only about \$40,000 per year. The resulting gap must be covered through loans, gifts, and transfer of private capital. To the extent that new export industries are developed with the help of foreign investments and loans, the need for gift and loan dollars in future years will be decreased. Hence, Israel's determination to channel the maximum possible amount of dollars into productive enterprises capable either of conserving foreign exchange by producing goods for local consumption,—which would otherwise have to be imported,—or by producing goods for export which will earn foreign exchange.

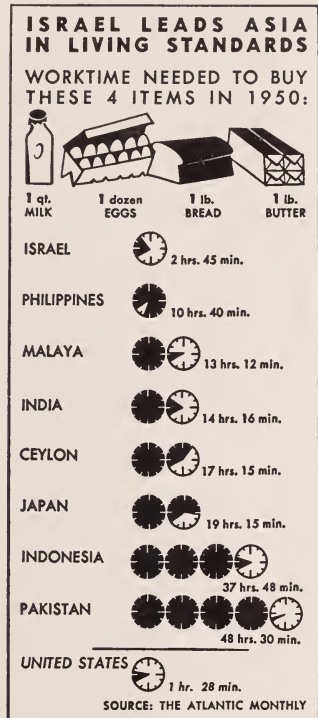
Numerous such enterprises have come into being during recent years and their effect on Israel's foreign exchange position will gradually make itself felt. While the importance of new enterprises for Israel's export industry cannot be overemphasized, equal importance must be given to all ventures that tend to earn foreign exchange through "invisible exports," such as shipping, aviation and tourism.

Vigorous efforts in this direction are being made both by the Government and by private investors. El Al, the Israel National Airlines—a Government-con-

call. Last year the line, which started operating in the summer of 1949, flew over 30,000,000 passenger miles. Considerable foreign exchange earnings are expected this year from its enlarged European service and from the recently added transatlantic and South African services.

In the field of shipping, Israel's merchant marine, which started out in 1948 with five obsolete steamers totaling 21,000 tons, has grown to the present twenty vessels with an aggregate deadweight of 117,000 tons. The majority of these ships are modern freighters. They are already carrying some 15% of Israel's seaborne trade, which exceeded 1,500,000 tons last year. A Government expert estimates that fourteen new vessels, including freighters, passenger liners and tankers, together involving a total investment of some \$26,000,000, are needed in the immediate future. Israel's merchant marine has been more than holding its own in a highly competitive field without the aid of Government subsidies, and the need for additional tonnage offers excellent opportunities to foreign investors.

Similarly, very promising opportunities exist in the field of tourism through the establishment of additional hotel facilities in Israel. The number of tourists who visited Israel last year totaled 30,000, a 50% increase over the 1949 figure. Experts believe that by 1954—barring international conflicts—the number of Israel's annual visitors will be about 100,000. Based on careful estimates of hotel requirements, it is calculated that close to 8,000 new hotel rooms, in addition to the existing 5,000 will be needed in Israel within the next three years.



trolled company—is constantly enlarging its fleet and adding to the number of scheduled flights and foreign ports of



The latest addition to Israel-American Line, the "Elath."

THE current visit to this country of an Israeli frigate and corvette introduces what to many here may be a surprise—an Israel Navy. The two vessels were sent to the United States to help publicize the Israel bond campaign, but have attracted great attention to themselves.

How many ships the new navy has and the extent of the personnel has not been revealed for security reasons; but there is an Israel Navy.

Israel's first fighting vessels were hastily converted blockade runners. In a recent article in the *Palestine Post*, Leo Heiman provides this description of the new force:

"Israel's first naval guns were old mountain howitzers; Israel's first crews were 'sabres' from the kibbutzim who had never before been near a ship, and new immigrants who had rarely before even seen the sea.

"But Israel's first sea victories marked the end of the Egyptian blockade by the sinking of three Egyptian warships and effectively supporting our troops in the Negev.

"The graduation of the second class of the Israel Navy's Officers School recently was another important milestone in Israel's history as a sea power comprising a merchant marine capable of transporting immigrants, tourists, exports and imports and carrying other countries' cargoes as well; a large fishing fleet; and, most important of all, a hard-hitting Navy to protect our shipping, our coast and our lifeline to Europe.

A NEW NAVY IS BORN

"The Israel Navy provides the youth of Israel with an opportunity for learning one of the Navy's 28 professions, which vary from office clerk to navigator. The important thing is that the instructors and pupils are Israelis and that they are going to serve in Israeli warships. After two years of service they can either remain in the Navy with pay ranging from £1.40 (pounds) to £1.85 (pounds) a month, or join the fast-growing Merchant Marine, which needs men with sea experience.

"In the short post-war period, the Israel Navy has trained all of its men and 90% of its officers."

Israel now has its "Annapolis." Maotz Yam is the Naval Academy, operated "somewhere in Israel." It turns out the officers and men. The Academy cooperates with the nautical school at the Haifa Technical Institute, which trains men for the merchant marine. Functioning under the control of the Navy Department, the Academy offers courses in radio, electricity, mechanics, meteorology and astronomy.

The Israeli ships sail under unique naval regulations. No ship is permitted to enter or leave a harbor on the Sabbath, except in times of war or grave emergencies. Every naval vessel has a synagogue and is equipped with a Torah and other religious objects; each man is issued a bible together with his uniform and weapons. The galleys serve kosher food

only. Naval commands are given in Hebrew, with the same terminology used more than 2,000 years ago in the Navy of King Solomon.

The two ships in this country, the "Misgav" (Secure Haven) and "Hagganah" (Defence), are commanded by Shlomo Erel, who served with the United States Maritime Fleet in the last war. The officers and the men are all veterans of Israel's War of Independence, and most of them are survivors of Nazi concentration camps. They emigrated to Israel from 24 countries.

The "Misgav" and "Hagganah" visited New York first and before their departure, Commander Shlomo Erel, presented to Captain David D. Hawkins, Director of Training of the Third Naval District of the U. S. Navy, the flag of the Israel Navy "as a token of our thanks and appreciation for the marvelous hospitality extended during our visit to America." He also commented on the training and lessons the young navy had received from the U. S. Navy, and said that Israel will continue to thrive "as long as the defense of democracy links Israel with America."

Following their festive stay in New York, the ships went to Boston, Philadelphia, Baltimore, Washington, D. C., and Norfolk. Their itinerary includes Savannah, Jacksonville and Miami.



One of Israel's fighting ships the "Misgav" ("Secure Haven").

*An Authority Offers
a Solution to an Archaeological Mystery*

THE GREATEST MANUSCRIPT FIND OF OUR TIME

By ISAAC RABINOWITZ

THE ancient Hebrew and Aramaic manuscripts, about which the world began to hear in the spring of 1948, were immediately hailed by a foremost authority on the archaeology of Palestine as "unquestionably the greatest manuscript find of modern times." Although this judgment has been contested by a small minority of scholars, the more the documents are studied the more strikingly it is seen to be confirmed. These texts are certain to yield a host of valuable new data on a great many matters of the highest importance for the history of western civilization and culture, including the origins both of normative Judaism and early Christianity. The study of the prime sources of the Judaeo-Christian tradition, namely, the Bible, Apocryphal literature, Rabbinic literature and the New Testament, cannot fail to be deeply and permanently affected by these new documents.

The exact circumstances under which the manuscripts were found are still imperfectly known because no first-hand account by the finder, or finders, is yet available. It is fairly certain, however, that the discovery was made by a shepherd, or shepherds, of the semi-nomadic Ta'amireh Bedouin of southeastern Palestine. The Bedouin came upon a cave high up in a cliff situated 12 kilometers south of Jericho, 4 kilometers north of Ain Feshkha, and 2 kilometers from the shore of the Dead Sea. Entering, they found earthenware jars which yielded a quantity of leather scrolls, carefully wrapped in linen. By a process which cannot be detailed here, a number of these scrolls found their way into the hands of two chief purchasers, Mar Athanasius Yeshue Samuel of St. Mark's Syrian Orthodox Convent in the Old City of Jerusalem, and Professor Eleazar Lipa Sukenik of the Hebrew University of Jerusalem.

In February-March 1949, G. Lankester Harding, Director of Antiquities of Jordan, and Père R. de Vaux of the Dominican École Biblique of Jerusalem, led an archaeological expedition to the cave and carefully excavated it. They returned with several hundred fragments of scroll-material, bits of cloth wrapping, many pieces of broken jars, and a Roman cooking pot. None of the artifacts they found, except for the Roman pot, could be dated later than 100 B. C. E. Because

all the other material is of Hellenistic date, the Roman pot is considered evidence of a visit to the cave by somebody sometime during the early centuries of the Christian era. The excavators also found evidence that the cave had been thoroughly ransacked not long before them by somebody other than the Bedouin. Since there was evidence of enough jars in the cave to hold some 200 scrolls, and since the known manuscripts of the several collections constitute the merest fraction of this number, it is quite possible that other scrolls from this hoard may be in existence and may yet turn up.

Thus, there are three main groups of Dead Sea scrolls: (1) those acquired by St. Mark's Monastery, (2) those which belong to the Hebrew University, and (3) the fragments recovered by the Harding-de Vaux expedition, plus others acquired from agents of the Bedouin finders by the Palestine Archaeological Museum. Publication rights of the St. Mark's collection have been turned over to the American Schools of Oriental Research; Prof. Sukenik has assumed responsibility for publication of the Hebrew University's scrolls; and Père de Vaux has been entrusted with the task of publishing both the fragments acquired in the course of the expedition and those purchased by the Palestine Archaeological Museum.

The St. Mark's collection consists of the following:

- (1) 1 scroll containing the complete text of the Book of Isaiah;
- (2) 1 scroll containing a hitherto unknown interpretation of the first two chapters of the Book of Habakkuk;
- (3) 2 scrolls which comprise a single work, a book of discipline describing the fundamental duties and beliefs of those intent upon living righteously according to God's will as revealed in the Torah and through the Prophets;
- (4) 1 scroll (in Aramaic), which,

though it has yet to be unrolled due to its very bad state of preservation, has been identified on the basis of two pieces taken from it as the lost Apocryphal Book of Lamech;

- (5) a number of scroll-pieces, including three fragments of the Book of Daniel (from 2 different scrolls) and several fragments as yet unidentified.

Of the foregoing, the Isaiah, Habakkuk Interpretation and Discipline scrolls have thus far been published by the American Schools.

The scrolls owned by the Hebrew University include:

- (1) 1 scroll, containing a hitherto unknown work called by Prof. Sukenik "The War of the Children of Light against the Children of Darkness";
- (2) 3 scrolls (really separate parts of a single scroll) which contain a number of psalms of thanksgiving, also a collection of scraps of such psalms;
- (3) 1 scroll, containing portions of another copy of the Book of Isaiah.

None of these has been published in its entirety, though Prof. Sukenik has provided specimens of each in two preliminary surveys, *Megillot Genuzot I and II*.

The Harding-de Vaux-Palestine Archaeological Museum collection of hundreds of scroll-fragments includes part of a scroll which has not yet been unrolled; bits of a number of scriptural Books, including Genesis, Leviticus (in the ancient Hebrew book-script), Deuteronomy, Judges; a fragment certainly related to the Apocryphal Book of Jubilees, if not a part of that work; 10 lines of a poetic address, markedly eschatological in character; fragments of the Habakkuk Interpretation, Discipline, Lamech and Hebrew

University Isaiah scrolls; and many others, mostly unidentified. Of these last, four have been identified by the present writer, on the basis of photographs which appeared in the *Biblical Archaeologist*, as portions of a hitherto unknown exposition of Psalm 107.

The non-scriptural texts in this near-miraculous find all obviously participate in a single universe of discourse: they share a common fund of ideas, beliefs and hopes. Some manuscript-leaves, discovered by the late Dr. Solomon Schechter in the Cairo Genizah over a half-century ago and published by him under the unfortunate title "Fragments of a Zadokite Work," obviously belong to the same group of texts. The relationship between Dr. Schechter's "Fragments" and the Discipline scroll is so close, indeed, that the former is in many passages merely a revised and amplified recension of the latter. The dominant note in all these texts is the belief that God is about to fulfill His promises of a new dispensation, one in which wickedness and folly should be no more, while righteousness and truth should be forever triumphant.

The two most important questions for the evaluation of the scroll-materials at the present stage of their study are: When were they composed? And by whom were they produced?

The archaeological evidence of the jars, cloth wrappings, etc., while practically all of it points to a date around 100 B. C. E., is inconclusive because it cannot be absolutely proved that the scrolls were in the jars from remote antiquity, nor even that they were originally placed in the Ain Feshkha cave. The palaeography, that is, the forms of the Hebrew characters used, while apparently most closely related to Hebrew inscriptions of the period prior to the destruction of the Temple, is likewise inconclusive, for we do not have enough definitely-dated other samples of Hebrew writing on perishable materials with which to compare it. What remains, then, is the internal evidence of the texts themselves. A prime bit of such evidence, which has not received the attention it deserves, is the fact that several of the texts mention sacrifices and the Temple of Jerusalem as being in contemporaneous existence; hence these documents must have been written before the destruction of the Temple in 70 C. E. Other allusions, chiefly in the War,

Habakkuk, Discipline and Thanksgiving Psalm scrolls, show that the composition-date of these documents must be placed just before and during the early Maccabean period, 175-125 B. C. E.

It is commonly alleged that the scrolls were the product of an otherwise unknown sect (called "Covenanters" from the frequent allusions to the covenant between God and Israel), somehow related to the Essenes as described by the historian Josephus, who are supposed to have migrated from Judea to Damascus. These allegations, however, in the present writer's opinion, are quite unfounded; they rest upon misinterpretations of certain passages in the "Zadokite Work" in which "the land of Damascus" is men-

tioned. But, as we can now see, these passages are merely allusions to the "captivity beyond Damascus" of Amos 5:27; they are to be understood as references to the earlier history of Israel, not as part of an account of the rise and experience of a peculiar sect.

Who, then, were the group who produced the scrolls? The present writer has sought to supply an answer in a paper which is to be published in a forthcoming issue of the *Journal of Biblical Literature*. Comparison of the Discipline scroll with the "Zadokite Work," as indicated above, shows that the latter is in some sections a revised and amplified recension of the former. The differences between the two

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HOW TO EARN A MILLION

By Dr. Ernest Warschauer

SHOW me the new immigrant who is not obsessed by the question: "How Can I Become a Millionaire!" He should, of course be much more concerned with the question: "To be or not to be" (to exist or not to exist), a problem that like an abyss, might open before him only too soon. However, they nearly all look at the future as if they had the prospect of being a millionaire in their penniless pockets. The Americans, when asked for a recipe for reaching the millionaire goal, usually have a quick answer: "Well, you have to start as a newspaper boy or as a dishwasher."

Unfortunately, I must say, none of my friends, who started as newspaper boys or as dishwashers has become a millionaire so far. Maybe, they started too late, since they were already around fifty, when they arrived here. Mr. G., a linguist from Berlin, started his new post-Hitler career in America in 1939 at this advanced age of life. He found a job as a delivery "boy" in a refined women's apparel shop in Madison Ave. In spite of such a promising start he, too, has not yet become a millionaire. However, he is no longer a delivery boy, but assistant manager of the same shop with a good salary. I was much impressed at the successful progress, other people who never stop rolling down hill, unable to get hold of a support to restore their lost equilibrium. I asked G. to tell me something about his experiences in climbing the ladder up to the post of manager, and from what he told me I shall pick

out one little episode, not only because it is amusing, but also because it reveals the right spirit for being successful.

G. was still in the first stage of his delivery "boyhood," when one morning he was surprised by receiving a nice invitation. A friend, a well-known producer from Hollywood, was in New York on a business trip and invited him to lunch to no less a place than the Waldorf-Astoria. Just that day, G.'s firm had by chance an urgent delivery to a customer living at the Waldorf, and G. was ordered to take care of this matter.

At the Waldorf, deliveries have to be made through the service entrance. G. entered through the side door modestly dressed, as befitting a man carrying packages to a customer. Delivery was made without incident, except that the tip was better than usual, according to the standard of people residing in such palatial hotel. Then G. hurried to the wash room, changed clothes, left the old suit in care of an understanding attendant, and went out through the service door and re-entered the Waldorf through the front door. He met his friend in the lobby and both had a perfectly delightful lunch.

Of course, G. did not tell his friend about the internal and external change he had undergone. This would not have been a fitting subject for conversation at such a luncheon. He kept up appearances. Never to forget doing so is an indispensable requirement in such a situation.

NEWS OF THE MONTH

AFTER an exhaustive debate, the convention of the Zionist Organization of America in Atlantic City by a vote of 329 to 127, adopted a resolution affirming its resolve to do all in its power "to strengthen General Zionism throughout the world." A substitute motion presented by J. M. Alkow of the South Pacific Zionist Region recording its disapproval "of any effort of any party outside of Israel to interfere in the internal affairs of the state of Israel was defeated. Benjamin G. Browdy was re-elected president. The resolution which was approved follows:

"In pursuing its activities on the world Zionist scene the Zionist Organization of America has throughout the years played a major role as a General Zionist organization and has maintained close relations with fellow General Zionists in other lands, particularly with the organization of General Zionists in Israel (Histadruth Nazionim Haklalim). We believe that a reinvigorated Zionist movement, capable of providing effective service to Israel and moral leadership in the Diaspora, can best be achieved through the realization of the principles of General Zionism, and are therefore resolved to do what lies in our power to strengthen General Zionism throughout the world.

"We affirm the position taken by our national executive committee in October, 1950, in hailing the remarkable growth and increasing strength of the organization of General Zionists in Israel and in pledging the continuation of our fraternal relations with it, to the end that it will fulfill its role as the great center party in the interest of stability and the harmonious collaboration of all constructive elements. We continue to deplore the rift in the ranks of General Zionism in Israel brought about by the formation of the Progressive Party, and commend the recent action of our administration in associating itself with the General Zionist Organizations of nine other countries for the purpose of renewing our appeal for unity, we shall continue to

urge and press for the complete unification of the two groups."

☆

A declaration on the World Zionist Organization adopted by the convention called attention to the unabated need for a strong and independent World Zionist Organization. "We hold that the World Zionist Organization must continue to possess special status and retain freedom of action in its own proper spheres," the declaration said. It emphasized that the World Zionist Organization must possess constitutional independence and autonomy in the administration of its activities. "We urge the government of Israel to embark on a policy of reciprocal relations and mutuality of obligations with the Zionist movement to recognize the movement's unique role."

☆

Louis Lipsky, chairman of the American Zionist Council, addressing the convention declared "there is no question now that the Zionist movement is forced by historical necessity to continue its role for at least another decade" although, he added, the form of the Zionist organization may have been changed and adapted to new conditions. Commenting on the resolution adopted by the convention committing the Z.O.A. to aid the General Zionist party, Mr. Lipsky said: "It will be disconcerting for many members of the Zionist organization to discover this morning that they are now the partners of one of the Israel political parties generally and that specifically they are now participating in the current election campaign to defeat Mr. David Ben Gurion and the forces associated with him. In fact this convention by discussion, debate and decision has given the impression of being an opening campaign rally."

☆

Dr. Emanuel Neumann took sharp issue with recent statements by Ben Gurion. He declared that Mr. Ben Gurion had avoided any mention of Zionism or the Zionist movement in his public appearances through the U. S. He

insisted on the indispensability of a special status to be given officially by the Israeli Parliament to the Zionist movement.

☆

Premier David Ben Gurion, in a letter published in *Davar*, organ of the Israel Federation of Labor, denies a report emanating from the convention of the Zionist Organization in Atlantic City that prior to his departure from the United States he had allegedly said that the world Zionist movement did not require a special status with regard to the State of Israel. Ben Gurion terms this report as baseless. He emphasized that he never said it, neither before nor after his departure from the United States.

Premier Ben Gurion's Mapai Party was reported to have polled about fifty per cent of the vote cast for delegates to the forthcoming World Zionist Congress in the elections here. Unofficial summaries gave second place to the Mapam, left-wing labor group, with the right wing Herut and the religious work-

Cars Now Made In Israel

The first shipment of cars assembled in Haifa, the new plant of Kaiser-Fraser of Israel, Ltd., was enroute to an overseas destination. Thirty vehicles were being prepared for shipment to Finland. The plant, recently opened, already has orders totalling \$4,500,000.00, including an order for 800 cars to be shipped to France.

ers, Hapoel Hamizrachi following in that order. Official results are not expected for several days.

Municipal elections held in Migdal Gad gave the Mapai a striking victory. Of the eleven seats in the municipal council the Mapai won eight. The Mizrachi Laborites obtained two seats and the left-wing party, one seat.

☆

Addressing a press conference in London, Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, said that the boycotting of the elections to the World Zionist Congress by the General Zionists and Mizrachi in Israel is "a non-Zionist, non-patriotic act." Such actions, he said, could lead to the end of the World Zionist Organization.

Dr. Goldmann termed as "nonsense" the rumors that the Zionists organizations

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The following is reprinted from "The Zionist Newsletter," published in Jerusalem.

OVER a half a million newcomers who have arrived in Israel, it has been estimated that scarcely 10% of the literate read or speak Hebrew, but have recourse to foreign language journals, a need the political parties have been quick to cater for. Indeed, at a recent Cabinet meeting the Minister of Education laid before his colleagues copies of the various foreign language newspapers and periodicals appearing in Israel in order to emphasize the need for greater efforts to teach the new immigrants Hebrew.

This non-Hebrew press can only have the effect of hindering or preventing the successful integration of the newcomers in Israel. There is a special department in the Ministry of Education and Culture concerned with the spreading of the knowledge of Hebrew (*Ma'bleka Leban-chalat Halasbon*). The Department's activities consist in maintaining evening classes, *Ulpanim* (intensive five-month courses for professional immigrants), and the production of a weekly newspaper in simple pointed Hebrew, called *Prozdor* (literally, "entrance hall," symbolic of its function as a gateway leading the beginner to acquiring fluency in the language).

The publication of such an organ is an entirely new experiment. *Prozdor* is the only newspaper with a purely educative, non-political purpose, and must not be confused with the now defunct pointed Hebrew daily published by *Davar* called *Hegebi*, which is to be revived in the near future.

Prozdor is produced in cooperation with teachers, and presents a digest of the important local and world events of the week, carefully refraining from party polemic and remaining true to its self-imposed task of imparting to the reader a basic knowledge of the history and geography of Israel, cultivating national and traditional values, and generally fitting the newcomer for citizenship. It is distributed chiefly in immigrant centres and *ma'barot*, *Ulpanim*, evening classes run by the Government and other public institutions. It is also on sale at newspaper kiosks.

An Israeli Newspaper Leads New Settlers Painlessly into Hebrew

ISRAEL'S "FOREIGN LANGUAGE" PROBLEM

By L. NEWMAN

The demand for *Prozdor* far exceeds the supply, which is hampered by the chronic shortage of paper. Its circulation is about 11,000 with some hundreds sent to the Diaspora. The first issue came out somewhat less than two years ago, and its general appearance and content have remained more or less uniform throughout its existence. The subject matter covers all those facets of national life which are of particular importance to the newcomer.

Much thought has gone into educational method, and into the means of exploiting to the full the eight pages comprising the newspaper. All the problems facing the language teacher when sorting out his class of beginners and providing a working basis for arriving at graded levels of knowledge were involved in the initial planning of the paper. It was decided to cater to three grades of learners: "beginners," by which were meant those who had covered a four to six months course in Hebrew; more advanced (one year) and advanced (two years). It was natural that a certain basic knowledge of Hebrew would have to be presumed before even the most elementary newspaper could be of practical use. Thus, after the first few months of elementary grounding, *Prozdor* is providing invaluable—and what is most important, interesting—material for both teacher and pupils, and indeed for anyone wishing to improve his knowledge and fluency in Hebrew. At the outset, explanations of the more difficult words were appended in simple Hebrew paraphrase and Yiddish translations. Later on, French, English and Spanish were added to the list.

An interesting description of the reaction of a Yemenite immigrant to *Prozdor* is recorded in one of the early issues. The Yemenite appreciated the frequent Biblical and Talmudic quotations, but expressed disapproval of the many bracketed "foreign" words dotted about the page. When it was explained that they

were for the benefit of those who did not understand the more difficult words he was puzzled why the Targum* or Rashi was not good enough for them. This reflects a wider problem of suiting the tastes and standards of diverse communities which has finally led to the planning of a similar weekly newspaper by the Ministry specially adapted to the requirements of Oriental Jewish communities. It will be called *Masul*, Highway, and will reflect the needs of those communities and be attuned to their spiritual background.

A regular weekly feature of *Prozdor* is a number of excerpts from the *Aggadah*, which have a bearing on the traditional weekly Portion of the Law or festival reading, introduced by the appropriate verses. The literary section usually contains a simple story, with vowel pointing, for beginners, and an unpointed one for the advanced. Stories are selected in order to serve as an introduction to modern Hebrew literature. The readers are made familiar with the geography of Israel through a regular series entitled "Know the Country," in the form of a descriptive tour of the different regions with an informative background report of the main settlements and towns. A "Farming Corner" contains simple instructions regarding the planting and cultivating of local vegetables, and there is a "Keren Kayemet Page," familiarizing readers with the past history of that institution and keeping them abreast of present activities. Biblical history is retold in a modern, schematic form, and events in the Israel music and theatre world are regularly presented. A Hebrew song, with the music, a selection of Talmudic sayings, a

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* Aramaic paraphrase of the Bible, which in accordance with ancient usage is intoned by a meturgeman or translator as an accompaniment to the traditional Reading of the Law in Yemenite Synagogues.

NEWS OF THE CENTER

Tickets For Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holidays. Seats not ordered will be assigned to other members wishing to worship at the Center.

Young Married Group

On May 23rd the Young Married Group was privileged to hear Rabbi Grossman of the United Synagogue of America on the subject "Jewish Customs Regarding Child Birth." The subject proved to be most interesting and was followed by an active discussion period in which all who were present enjoyed participation. On June 27th, the final meeting of the season, installation of officers was held. The main feature of the evening was a Barn Dance with the well known caller, Bob Harter. The evening was enjoyed in true country fashion and delicious refreshments were served. The following officers were installed that evening: President—Herbert Carr; Vice-President—Alvin Jeffer; Treasurer—Herbert Kamlet; Secretary—Raymond Lipshutz; Social Secretary—Aline Kamlet.

Executive Committee: Mr. and Mrs. Dym; Mr. and Mrs. Bernard Epstein; Mr. and Mrs. Eddie Goldberg.

The Young Married Group has enjoyed a most successful season and are looking forward to an equally successful one for the coming year.

Young Folks League Continue Roof Meetings During Summer

The Young Folks League will continue meetings on the roof, weather permitting, every other Tuesday evening. Admission is limited to members only upon presentation of their 1951 membership cards. The gentlemen are asked to please wear jackets. The next meeting is scheduled for Tuesday evening, July 10th. Come and join in the sociability and cool relaxation of summer evenings.

HEBREW SCHOOL GRADUATION EXERCISES

IMPRESSIVE graduation exercises for the Hebrew and Sunday Schools were held in the synagogue of the Brooklyn Jewish Center on Sunday, June 17, 1951. At that time 24 graduates of the Hebrew School and 29 of the Sunday School (2 day a week department) were awarded certificates. In addition 20 certificates were awarded to members of the Senior Group, Post Graduate Class and Post Bar Mitzvah Fellowship in recognition of the continuation of their Hebrew studies in our secondary department.

Addresses to the graduates were delivered by Dr. Israel H. Levinthal and the Honorable Emanuel Greenberg. The certificates to graduates of the high school department were distributed by Rabbi Manuel Saltzman. Mrs. Frank Schaeffer and Mrs. Julius Kushner distributed the awards.

An award in memory of the late Lucy Greenberg was presented by Mr. and Mrs. Benjamin Z. Levitt to that girl who showed continued excellence in her Hebrew studies in a secondary school. The recipient of this award was Judith Goldstein. The Zvi and Paya Kushner award to the member of the Post Bar Mitzvah Fellowship who has shown excellence in his Hebrew studies was given to Alan Shpall. The Young Folks League awards for students in the upper grades of high school who had rendered excellent service were given to Morton Bromberg, Ruth Klinghoffer and Isabel Miller. The friends of Leonard M. Horowitz presented an award to the Bar Mitzvah lad who had rendered outstanding service to the school and to the Junior Congregation. The recipient was Allen Schafer.

Other awards were: The Rachmil award for general excellence to Renee Aronow.

The Post Graduate Hebrew Award to Robert Spavack.

The Parent-Teachers Association Gift to Dorothy Paula Spinrad.

The Faculty Gifts to Naomi Raphael and Robert Weinman.

Honorable Mention: Barbara Kaplan,

Robert Rood and Myrna Ziegler.

Sunday School Awards to Susan Goldstein and Judith Fenichel.

Honorable Mention: Helen Bloch and Natalie Demsky.

A special feature of the exercises was the presentation of the cantata "What is Torah," by the graduates and the choral group under the direction of Mr. Naftali Frankel. Cantor William Sauler sang a Hebrew solo.

Teachers of the graduating classes are: Hebrew School—Mr. Leo Shpall and Mr. Samuel Edelheit.

Sunday School—Mrs. Mimi Alter and Mrs. Miriam Tessler.

Senior Group—Mr. Daniel Waldstein. Post Graduate Class—Mrs. Nellie Cohen.

Post Bar Mitzvah Class—Mr. Irvin Rubin.

Rabbi Mordecai H. Lewittes, presided.

Our Consecration exercises this year were held on the first day of Shevuoth, June 10th in which 21 consecrants participated. A very attractive program was presented by the girls in the form of a Cantata called "The Tablets of Sapphire" which was adapted by Rabbis Levinthal and Saltzman from the original script by Dr. Louis I. Newman. Each consecrant was presented with the Sisterhood gift, a copy of the book titled "Book of Jewish Thought."

The annual Special Baccalaureate Service for all Graduates from Hebrew, High School, Sunday School, Center Academy and all Consecrants was held on June 9th. Rabbi Lewittes preached the Baccalaureate Sermon. The annual Benjamin Hirsh award presented by the Junior Congregation was given to the young man who rendered the greatest service to the Junior Congregation. The recipient of this award was Stanley Green.

THE YOUNGER MEMBERSHIP

DURING the past month, the Young Folks League has elected and installed the following officers:

President Milton Reiner
First Vice-President Morris Hecht
Second Vice-President Rhoda Soicher
Treasurer Ben Berke
Recording Secretary Beverly Cohen
Corresponding Secretary Frances Green

Our Executive Board Honorary Members are: Dave Gold, Gerald Jacobs, Aaron Pollack and Jerome Simonson.

All of the members of the Executive Board are taking charge of Committees. All of our Committees are open to more members. We list below the various Committees and urge members interested in serving on them to contact the Chairmen in person at our meetings or by dropping them a note care of the Brooklyn Jewish Center:

Israeli Bond Drive —
 William Brief, Dr. Bernard Cutler,
 Dolores Miller.
 Door Committee —
 Paul Kotik, Martin Bruckner.
 Host and Hostess —
 Seymour Eistenstadt, Alfred Miller.
 Fund Raising —
 Dorothy Gribetz, Harry Deitch.
 Interest Groups — Elmer Riffman.
 Music Group — Harriet Bell.
 Hebrew Culture — Martin Karlin,
 Max Wertheim.
 Current Events — Paul Kotik,
 Frances Green.
 Entertainment Committee —
 Harold Rossman.
 Newspaper — Rhoda Soicher.
 Cheer Committee —
 Judith Sorcher, Anne Mason, Muriel Cutler.
 Refreshment Committee —
 Pauline Magid.
 Ushers Committee — Murray Landau.

We urge interested members to contact the above chairmen in order to play an active part in Young Folks League activities.

For the coming year, our Officers and Executive Board are striving to increase the range of friendships among our members and to increase membership participation in our various programs. To

achieve the former objective, we have already embarked on a series of successful outings for the summer and in the fall, shall sponsor a tennis tournament among our members. To increase the role played by members in our programs, we are, for example, planning a Jewish Music Month Program which will feature

THE JUNIOR LEAGUE IN RETROSPECT 1950-1951

As we look back on the 1950-51 season we feel that the past year has been rich in accomplishment in the cultural sphere, in the social sphere and in the area of Jewish living.

Socially, our year was most successful. Our monthly socials served effectively to integrate our college age youth into Center activities. Such novelties as game nights, square dances and similar programs lent a light note to those activities. We had some more formal dances, the highlight of which was our formal at the end of May.

In the cultural sphere, we presented many rich and varied evenings. Many of our members participated in a series of successful musicals. There were a number of stimulating forums, in which our members discussed such topics as "November Election Issues," "U. N. Policy in Korea," "New Year's Resolutions in a Troubled World," "What Can I Do About Brotherhood," etc. Many interesting guest speakers graced our platform. Dr. Rothberg, a Center member, spoke to us about V. D. A speaker from the Federation Employment Service discussed vocational opportunities. A representative from the Council of Christians spoke to us on the progress of the interfaith movement. Rabbi Saltzman gave us one of his interesting talks on "Two Views of Sex — The Talmud and Freud."

Some of our most interesting evenings were planned in order to make positive Jewish living an understandable reality to our membership. We discussed the meaning of our Holiday traditions at various times. One of our older members, Hugo Dershowitz, spoke to us about this year in Israel. Our members presented an "Eternal Light" script for Chanukah. We presented a successful Friday Night Youth Service. Those of our members who attended a YPL Con-

our own instrumentalists, our own soloists, our own choral group and our own folk dancers.

We are confident that with the usual cooperation of our members, we shall make this a banner year in the history of the Young Folks League.

MORRIS HECHT,
Vice-President.

vention came back and led a discussion "How Does Judaism Meet the Needs of Young American Jews?" An interesting lecture on "Jewish Music" was held. We shared also in the contribution of funds to the Seminary as well as other charities. The amount of \$700 was raised and turned over to the U.J.A. Another highlight of our Jewish activities was our successful "Third Seder." Many of our members participated actively in the activities of the Young People's League of the United Synagogue of America, some of them as officers and members of the Executive Board.

The Junior League has concluded a well-rounded and enjoyable season and looks forward to an equally successful season in the fall. Our Nominating Committee has brought in the following slate of officers for the coming year: President—Arthur Ezersky; Vice-Presidents—Jack Sprung and Selma Portnoy; Treasurer—Kurt Ranis; Recording Secretary—Lorraine Balowitz; Corresponding Secretaries—Selma Bransky and Rona Levy; Chairman of Executive Board—Doris Ohlsen.

JOSEPH H. AARON,
Adviser.

Bon Voyage

Best wishes for a pleasant journey and a safe return to our midst is extended to Mr. and Mrs. Jack Serman of 1282 Union Street who left for a trip to Israel on June 22nd.

Graduations

Stanley Dannenberg, son of Dr. and Mrs. Max Dannenberg graduated from Jefferson Medical College receiving his degree in medicine.

Bernard Hoenig, son of Mr. and Mrs. Moses H. Hoenig was graduated from the Talmudical Academy of Yeshiva University and will leave July 1st with the New York University Workshop for Israel.

GRADUATION IN CENTER ACADEMY

DURING the eight years which our boys and girls spend at the Center Academy they acquire a rich fund of Jewish knowledge and a warm attitude toward Jewish values. What is more, all of them, with very few exceptions, continue their Hebrew education in public high schools and in Marshalliah or in the graduate courses of our own Center. In each one of these institutions they are outstanding in their Hebrew work. On the secular side, too, they distinguish themselves in their work in high school.

With the graduation exercises of the Class of 1951, which were held in the Auditorium of the Brooklyn Jewish Center on June 10, another year came to successful conclusion.

In keeping with the tradition of our school, the graduates presented two original plays—one English and one Hebrew. The English play, "Angels in Disguise," was an enjoyable comedy which reflected the children's attachment to their Alma Mater. The Hebrew play was an outgrowth of their study of Jewish history. "Shivath Zion," or, the "Return to Zion," was chosen by the children as the topic for the play because they were impressed by the analogy of the Jews' return to Israel from the Babylonian captivity, about 2400 years ago, with the ingathering of exiles on our own day.

The texts of the two plays, which were conceived and written by the children themselves, the soulful tunes which they composed, the dances which they created and the colorful scenery which they painted—all these things are ample testimony of the integrated, well-rounded education which the Center Academy offers its students.

Hundreds of people filled the spacious Auditorium of the Brooklyn Jewish Center. Parents and friends of the graduates, as well as the faculty, officers and members of the Board of the Center Academy and of the Brooklyn Jewish Center—all were enthusiastic in their praise of the children's performances. Mr. Vandenheke was in charge of the English play. Miss Prenskey of music. Mr. Harris of art and Miss Bush was in

charge of the Hebrew play.

Our love and best wishes will accompany these boys and girls. May they have a very happy summer and a very happy and successful future.

Around the Center Academy

An informal Shevuoth assembly was held on Thursday afternoon, June 7th. The festivities opened with a Bikkurim procession by the primary grades. Each child carried a colorful basket (which he had made for the occasion), filled with flowers. Faculty and students agreed that the most impressive figure in the procession was Moses—a second grade child—who, adorned with a white beard, proudly carried the tablets of the law, his own handiwork. Shevuoth songs and Israeli dances concluded the program. The girls and boys of the incoming graduating class were in charge of the arrangements.

Heartfelt thanks to Dr. Levinthal for his generous gift of books of Jewish interest to the children's library of the Center Academy. These volumes will afford our pupils an added source of information and they will be of great help in research work. We all wish Dr. and Mrs. Levinthal a healthy and restful summer.

Wishes of Bon Voyage and of a happy homecoming to our Director, Mrs. Anna Lesser, and to our music teacher, Miss Frieda Prenskey, both of whom are going to spend their summer vacation in Europe.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the Purchase of Prayer Books, Taleisim and gifts to our Library from the following:

Mr. and Mrs. Harry Aaronson in honor of the Bar Mitzvah of their son, Edward.
Dr. and Mrs. David Kaufman in honor of their son Charles' Bar Mitzvah.

Mr. and Mrs. Sidney J. Lipson in honor of the Bar Mitzvah of their son, Barry J.

Dr. and Mrs. Israel H. Levinthal.
Dr. and Mrs. Samuel T. Markoff.
Mr. and Mrs. Morris D. Wender in honor of the marriage of their son, Jerry.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Jack Messinger of 201 Eastern

Parkway on the Bar Mitzvah of their son Neil H., which was celebrated at the Center on June 23rd.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Irving Abramson of 5701 15th Avenue on the marriage of their daughter, Betty, to Mr. Milton Berner on June 24th.

Mr. and Mrs. Alex Bernstein of 1503 President Street on the marriage of their granddaughter, Felice Bernstein, to Mr. Arnold Burns of Malverne, L. I., on June 17th. Congratulations are also extended to Mr. and Mrs. Bernstein on the marriage of their grandson, Arthur Bernstein, to Miss Barbara Ettinger of Forest Hills, L. I., on June 24th.

Mr. and Mrs. Emanuel Goldsmith of 469 Crown Street on the marriage of their daughter, Elaine, to Lieut. Charles Joseph Satuloff on June 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. Isaac Schrier.

Mr. and Mrs. Zachariah Marcus of 961 Lincoln Place on the birth of a son, Mark Philip, to their children Mr. and Mrs. Lionel Marcus on May 23rd.

Miss Roslyn Seidler of 888 Montgomery Street on her marriage to Mr. Bernard Messer at the Center on June 24th.

Mr. Jerry J. Weiner of 436 Eastern Parkway on his marriage to Miss Corinne Schapiro on July 3rd.

Summer Gymnasium Schedule

The following Gym and Baths Department schedule will prevail during July and August.

Monday:

Women—10 a.m. to 3 p.m.
Men—3 to 10 p.m.
Boys—3 to 5 p.m.

Tuesday:

Women—10 a.m. to 10 p.m.
Girls—3 to 5 p.m.

Wednesday:

Women—10 a.m. to 3 p.m.
Men—3 to 10 p.m.
Boys—3 to 5 p.m.

Thursday:

Women—10 a.m. to 5 p.m.
Girls—3 to 5 p.m.
Men—5 to 10 p.m.

Friday:

Men and Boys—1 to 6 p.m.
Sundays and Legal Holidays:
Men 10 a.m. to 2 p.m.
Boys—2 to 5 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERLA, BERNARD

Res. 263 Eastern Parkway
Bus. Real Estate, 2039 B'way.
Married
Proposed by Isador Lowenfeld,
Samuel Weiss

DWORKIN, MURRAY

Res. 1678 Union St.
Bus. Macy's
Married

FREEDMAN, PHILIP

Res. 85 Eastern Parkway
Bus. C. P. A., 40 E. 34th St.
Single
Proposed by Martin Bruchner

GRAITZ, MISS RUTH

Res. 1654 Union St.
Proposed by Ina Perlowitz,
Aaron A. Berman

HELLMAN, MISS JANICE H.

Res. 859 Montgomery St.
Proposed by Max Caplow,
Martin Bruckner

HERZOG, IRWIN L.

Res. 75 Ocean Ave.
Bus. Lawyer, 54 Nassau St.
Married
Proposed by Bernard Feinstein,
Dolores Schiff

KAHN, ISAAC

Res. 1548 President St.
Bus. Retired
Married
Proposed by Michael Kahn,
Martin Bruckner

MOSER, EUGENE A.

Res. 595 Eastern Parkway
Bus. Medical Supp., 100—5th Ave.
Single
Proposed by Morris Hecht,
Bernard Feinstein

PATRICOE, JULES

Res. 901 Washington Ave.
Bus. Textiles, 30 E. 2nd St.
Single
Proposed by Marvin Blickstein,
Evelyn Leifer

PLAPINGER, EUGENE

Res. 916 Carroll St.
Bus. Brokerage
42 B'way
Married

SPILKE, DAVID H.

Res. 1930 E. 2nd St.
Bus. Textiles, 132 Eldridge St.
Single
Proposed by Louis Becker,
Ruth Machlin

SWIRSKY, MISS GRACE R.

Res. 21 Blake Ave.
Proposed by Ina Perlowitz

ZIRSK, MARVIN L.

Res. 431 Brooklyn Ave.
Bus. Optometrist, 855—6th Ave.
Single

Late Applications:

DIAMOND, LOUIS

Res. 713 Lafayette St.
Bus. Clothing, 40 Flatbush Ave. Ext.
Single

Proposed by Harry Diamond,
Sam Schoenfeld

GUTCHMAN, ROBERT

Res. 1025 St. Johns Pl.
Bus. Belts, 197 So. Bway., Yonkers
Married
Proposed by Louis Rivkin

SACKS, JULIAN

Res. 1402 Park Place
Proposed by Aaron Levine,
Jules Gold

TANENBAUM, JAY LAWRENCE

Res. 480 Lefferts Ave.
Single
Proposed by Dr. Samuel T. Markoff,
Leo Kaufmann

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Friday, August 3rd through Sunday, August 12th. The department will reopen as usual on Monday morning, August 13th at 10 a.m. for women.

Summer Library Schedule

The Library of the Center will be open during July on Mondays, Tuesdays, Wednesdays and Thursdays from 4 to 8 p.m., and on Fridays from 2 to 5 p.m. and will be closed during the month of August.

Holiday Gym Schedule, July 4th

The Gym and Baths Department will be open on Wednesday, July 4th for men from 10 a.m. to 2 p.m. and for boys from 2 to 5 p.m.

FAVORITE RECIPES of FAVORED PEOPLE

By Terry Elman

A Jewish recipe much in favor with Hollywood stars is the following.

Ingredients

4 to 5 lbs. brisket of beef
Salt, pepper and flour
1 cup canned tomatoes
1 cup cubed carrots
1 cup small white onions
½ cup cubed turnips (optional)
¼ cup sliced celery
1 clove garlic
6 whole peppercorns
½ teaspoon marjoram
1 bay leaf

Method of Procedure

Cut a piece of the fat off the meat and rub a heavy iron pot with it. Rub meat with salt, sprinkle with pepper, and roll in flour. Have the pot hot and put the meat in, turning it so that it browns on all sides. Add the tomatoes, cover the pot tightly, reduce the heat and simmer very slowly for one hour. Add the carrots, onions, turnips if used, and celery. Tie the garlic, peppercorns, marjoram and bay leaf in a piece of cheesecloth and put into the pot. Continue cooking very slowly till the meat and vegetables are done (about 3 hours). When done, remove the meat to a hot platter, arrange the vegetables around the meat.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 8:12.

Sabbath services, "Shelah Leka" Numbers 13.1-15.41; Prophets-Joshua 2.1-24, will commence at 8:30 a.m.

Mincha services at 6:00 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 8:15 p.m.

Personal

Dr. Emanuel E. Schwartz, son of Mr. and Mrs. Sigmund Schwartz of 615 Empire Boulevard, has been appointed assistant resident in Radiology at the University Service of the Grace-New Haven Community Hospital, New Haven, Conn.

PAGING SISTERHOOD!

The month of June marks the end of the season for our Sisterhood. It has indeed been a year of achievement and accomplishment, due in the largest measure to the vision, the courage and the capable leadership of my predecessor, Mrs. Sarah Klinghoffer. We shall not convene again until the Fall.

It is good to look ahead to the summer months, to a period of relaxation and recreation. But, with the recreation, let us also aspire to a feeling of re-creation, to a sense of security and serenity in the thought that we belong—that we are proud to be members of the Jewish faith, that we are proud to be members of the largest conservative Sisterhood in the country. Let us then pledge to rededicate ourselves to our noble work so that we may return in the Fall with renewed fervor and enthusiasm to serve our Sisterhood, our Synagogue, and our community.

BEATRICE SCHAEFFER,
President.

Installation of Officers

Our Annual Installation Meeting, held on Monday evening, June 4th, was another outstanding event in a long list of memorable Sisterhood events. Under the able chairmanship of Sarah Epstein, the program moved along in a spirited but dignified fashion. The Annual Report, presented by our outgoing president, Sarah Klinghoffer, was highlighted by vivid descriptions of the inspiring and stimulating meetings held during the year, and by expressions of thanks to all her co-workers.

Our installing officer, Mr. Harry Blickstein, Secretary of the Center, performed the very difficult task assigned to him in his inimitable manner—the whole procedure interspersed with delightful humor which brought rounds of appreciative applause.

Mrs. Frank Schaeffer, the newly installed president, graciously accepted the honor bestowed upon her, as well as upon her very excellent staff of officers and Board of Directors, and pledged to devote all her time and efforts to her new assignment.

Norman Atkins, famous baritone of the radio and concert stage, enthralled the large audience with his rendition of several selections, and the very gala evening was brought to a close by the showing of a technicolor film of the "Jewish Home Beautiful" program.

Officers of Sisterhood

Mrs. Frank Schaeffer President
Mrs. M. Robert Epstein Vice-President
Mrs. Julius Kushner Vice-President
Mrs. Carl A. Kahn Vice-President
Mrs. Joseph Levy, Jr. Treasurer
Mrs. Solomon Mitrani Rec. Secretary
Mrs. Benj. H. Wisner Corr. Secretary
Mrs. Harry Zakhem Social Secretary

BOARD OF DIRECTORS

Mrs. Bernard J. Aaron	Mrs. Nathan Garelak
Mrs. George Altman	Mrs. James Geffen
Mrs. Louis Bady	Mrs. Irene P. Ginsberg
Mrs. A. David Benjamin	Mrs. Ira Gluckstein
Mrs. Harry Berman	Mrs. Simon Goldstein
Mrs. Maurice Bernhardt	Mrs. Irving Gottlieb
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Mrs. Irving Perlin	Mrs. Louis Zankel
Mrs. Joseph Richman	Mrs. Abraham H. Zirn

HONORARY PRESIDENTS

Mrs. Maurice Bernhardt	Mrs. Morton Klinghoffer
Mrs. Phillip Brenner	Mrs. Isador Lowenfeld
Mrs. Joseph Horowitz	Mrs. Albert Witky

HONORARY DIRECTORS

Mrs. Hannah Greenblatt	Mrs. Hyman Rachmil
Mrs. David Halpern	Mrs. Louis J. Roth
Mrs. L. J. Levinson	Mrs. Samuel Rottenberg
Mrs. Israel H. Levintal	

Our Own Women of Achievement

Mrs. Celia Benjamin has been elected to the Brooklyn Board, Women's Division, Federation of Jewish Philanthropies.

Mrs. Mabel Berman has been re-elected President of Eastern Parkway Hadassah.

Mrs. Sarah Epstein continues as a Vice-President of Brooklyn Branch of the Women's League, and as co-chairman of Torah Fund for Brooklyn. She has also been elected President of the P.T.A. of the Hebrew School of the Center.

Mrs. Sarah Klinghoffer has been elected a Vice-President of the Metropolitan Branch of the Women's League.

Mrs. Sarah Kushner has been re-elected Vice-President of the United Parent-Teachers Association of Hebrew Schools.



Seated: Left to right — Mrs. M. Robert Epstein, Vice-Pres.; Mrs. Frank Schaeffer, President; Mrs. Carl Kahn, Vice-Pres.
Standing: Left to right — Mrs. Joseph Levy, Jr., Treasurer; Mrs. Harry Zakhem, Soc. Sec'y; Mrs. Julius Kushner, Vice-Pres.; Mrs. Benjamin Wisner, Cor. Sec'y; Mrs. Solomon Mitrani, Recording Sec'y.

Mrs. Mildred Levine has been elected President of the Brooklyn Region of Hadassah.

Mrs. Lilian Lowenfeld has been elected to the National Board of the Women's League, to the Advisory Board of Metropolitan Branch of U.J.A., and co-chairman of Brooklyn Women's Division of U.J.A.

Mrs. Jeanette Richman has been re-elected President of Aviva Hadassah.

Dates to Remember

Monday, September 10th — Sisterhood Executive Board meeting—1:00 P.M.

Monday, September 24th—First General meeting of the season—8:15 P.M.

Wednesday, October 31st — Mother-Daughter Luncheon and Fashion Show.

Closing Luncheon and Final Meeting Of Executive Board

As hostess to the Sisterhood Executive Board at its closing meeting, our retiring President, Sarah Klinghoffer, tendered a beautiful luncheon on June 7th, the highlight of which was a testimonial tribute to Mrs. Amelia Rachmil upon the occasion of her retirement as Sisterhood Treasurer for almost 25 years. Deserved praises were spoken by Rabbi Saltzman, Mrs. Israel H. Levinthal, Mrs. Beatrice Schaeffer, new President of Sisterhood, and Mrs. Sarah Epstein. A gift of an exquisite sterling silver bowl from Sisterhood was evidence of our grateful appreciation of her fine efforts for almost a quarter of a century. A financial report read by Mrs. Klinghoffer was further evidence of the monetary miracles performed by Mrs. Rachmil. This report served also to acquaint the Board with the many facets of Sisterhood work and our manifold philanthropies. Mary Kahn, chairman of our forthcoming Mother-Daughter Luncheon and Fashion Show, to be held on Wednesday, October 31st, and co-chairman, Mrs. Debby Jackman, distributed tickets and urged active support for a financial success. Chairmen of committees were appointed and other relevant business reported. Our new President, Mrs. Schaeffer, wished all a happy and healthy summer.

Sisterhood Sells Israel Bonds

Israel bonds, purchased through Sisterhood, are the bonds which signify your faith in Israel. Invest in Israel, share in the glory of this worthy cause, and earn

material as well as altruistic profits. Now, today, buy your bonds from Chairman Irene Perlin, HY. 3-0677, and co-chairman Anne Weissberg, ST 3-0639. If you have purchased them from other organizations, please notify them so they can record the amount for Sisterhood's records. Remember, if you are a Sisterhood woman, take pride in our accomplishments also.

United Jewish Appeal

June is UJA month, by proclamation of Mayor Impellitteri. Chairman Sarah Epstein reminds you there is still time to make your contribution. Do it now, alleviate the life-and-death struggle of thousands of Jews clamoring to reach Israel.

Cheer Fund

Mrs. Ruth Bernhardt, in honor of the birth of her two grandsons.

Mrs. Dora Gaba, in honor of her twenty-fifth anniversary.

Mrs. Lilian Lowenfeld, in honor of her son's graduation from Syracuse University.

Mrs. Shirley Gluckstein, in honor of her daughter's confirmation.

Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Milton Reiner's father.

Mrs. Amelia Rachmil, in honor of the Testimonial given to her upon her retirement as Treasurer of Sisterhood.

Mrs. Lillian Zakheim, in memory of Mrs. Claire Mitrani's mother, Mrs. Goldman.

Additions to Library

The following books have been added to our library for circulation:

John Adams and the American Revolution—Catherine D. Bowen.

Man is Not Alone—Abraham Heschel

Israel Laughs—Paul Steiner

Purim and Chanukah—Theodor Herzl Gaster

Freedom and Reason—

Edited by Salo Baron

The Chain and the Trunk—

David Miller

Haggadah—Maharal

Brith Shalom—H. J. Bloom

Toledo Amenu Bazeman Hahadash—E. Shmueli

Ha 'Mekah Ve Ha-Memkhar—

R. Hai Gaon

Sicre Zinta—Ed. Jaskowitz

Seder Tifilah—Rabbi A. I. Kuk
Let My Right Hand Wither—Daniel Spicehandler
Hebrew Alphabets—Reuben Leaf
Collected Poems of Philip M. Raskin
The Age of Faith—Will Durant
Face of a Hero—Louis Falstein
Jew-Hate as a Sociological Problem—Peretz F. Bernstein

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Wednesday } 5 to 9 P.M.
Thursday }
Friday }

Sunday—Noon to 9 P.M.

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MRS. SARAH KLINGHOFFER HONORED ON RETIRING AS PRESIDENT OF CENTER SISTERHOOD



ON THURSDAY evening, May 24th, Jewry the world over celebrated Lag B'Omar, and in our Center, 500 men and women marked the occasion of the retirement of Mrs. Morton Klinghoffer, our Sarah, from the presidency of the Sisterhood, which post she occupied most illustriously for three years, having served first an equally commendable apprenticeship as Vice-President for nine years and as Program Chairman for more than seventeen years. The unprecedented event elicited the highest praise from our rabbis, Dr. Levinthal, Rabbi Saltzman and Rabbi Lewittes, each of whom remarked upon the dynamic drive, the creative ability and the humble, self-effacing personality of the guest of honor. In a major address, Mrs. Marion Siner, National President of the National Women's League of the United Synagogue of America, emphasized the inherent Jewish spirit which dominated all of Mrs. Klinghoffer's programs; she told of her stimulating contributions to Women's League and of the high regard in which Women's League holds "our Sarah."

As Chairman of the evening, President-elect Mrs. Beatrice Schaeffer, in a moving introduction, portrayed Mrs. Klinghoffer as "our Jewish Woman of Achievement," adding that the latter had, by reason of her constant innovations and precedents, continually "bewitched, bewildered and befuddled" the members of Sisterhood, who gladly followed her dynamic leadership. A personal account of the "scenes behind the scenes" in Mrs.

Klinghoffer's daily and "nightly" life was delightfully revealed by Mrs. Lila Leonard, a member of her program committee and a close friend of many years. Recognizable details of telephone tie-ups and midnight-to-dawn typewriter trysts amused the audience who enjoyed the human side of this very busy lady's life. The anecdote related by Mrs. Sarah Epstein, Vice-President of Sisterhood, in which she told of how God made the world, then rested, then He made man, and rested, then he made "Sarah Klinghoffer, and nobody rested," brought forth peals of laughter from all her friends and members who appreciated her energetic magnetism. Mrs. Epstein presented to our outgoing President, on behalf of Sisterhood, a magnificent silver swinging tea-kettle, which she stated was symbolic of the warmth and affection which all of the members of Sisterhood felt for her.

The spirit of the evening was truly unique, complimentary in every way. There was the heartfelt admiration for the "lady of the evening," the delightful collation arranged by our caterers, the utter informality yet quiet dignity which permeated the entire program, and, especially the unusual array of musical talent gathered to honor Mrs. Klinghoffer. Beverly Somach, the young violinist prodigy, Norman Atkins, celebrated baritone, and soprano, Frances Sanford, assisted at the piano by our own outstanding music director, Sholom Secunda, all rendered fine contributions to a memorable musical per-

Left to right — Cantor William Sauler, Joseph Goldberg, Mrs. M. Robert Epstein, Rabbi Manuel Saltzman, Mrs. Morton Klinghoffer, Mrs. Frank Schaeffer, Rabbi Israel H. Levinthal, Mrs. Emanuel Siner, Rabbi Mordecai H. Lewittes, Mrs. Sidney Leonard and Morton Klinghoffer.

formance. Messages and telegrams from national and local leaders, as well as from relatives and friends attested further to the esteem in which Mrs. Klinghoffer is held. Besides those already mentioned, dais guests included Cantor William Sauler, Administrative Director Joseph Goldberg and Morton Klinghoffer, patient and indulgent husband of the guest of honor. A tremendous cake, "To Sarah—Our Jewish Woman Of Achievement—From Our Sisterhood," graced the beautifully floral bedecked dais.

Stating that "speech is a message from the heart," Mrs. Klinghoffer replied that this testimonial, this "ehrenabend" was a most unusual day, one to be treasured in the "deep recesses of my mind and heart." The poignancy of her response touched the large audience as she expressed her deep gratitude for this demonstration of their affection. "Your praises," she said, "will be of use in teaching me, not what I am, but what I ought to be." A wonderful evening for a wonderful woman who had helped to build a wonderful Sisterhood!

ISRAEL'S "FOREIGN LANGUAGE" PROBLEM

(Continued from page 14)

humorous section and a crossword puzzle complete the picture. A recent crossword puzzle was contributed by a reader who had been greatly impressed with the importance of learning Hebrew Grammar. She had consequently evolved a crossword made up of clues solely concerned with grammatical rules and constructed in the shape of the Hebrew letters forming the words "Speak Hebrew!"

A corner is usually reserved for the readers' own contributions in which they relate, in simple Hebrew, some item of interest usually connected with their own experiences.

A successful experiment initiated recently was the bringing together of the pupils of evening classes and *Ulpanim* with the editorial board of *Prozdor* for the purpose of conducting a vocal edition of the paper. Teachers and editors recited their contributions followed by the pupils' reading their Hebrew compositions. The occasion was attended by a crowded audience of beginners from many

lands (many were turned away for lack of standing room, so great was the response).

This is to be the precursor of future gatherings of a similar nature, and is in line with the unique character of the paper.

New instruments have had to be forged, and new methods improvised, to meet the problems arising from mass immigration and the integration of a nation returning to its homeland. Such words as *ma'bara*, or *pachon* (aluminum shack used to house immigrants), reflect in striking manner the present history of Israel. Indeed the word *ma'bara* ("transitional settlement" literally, "a crossing", "passing over") is more than a description of a type of immigrant centre: it is the symbol of a historical process of a "passing over" from one kind of life to another, from slavery to freedom, exile to redemption. Similarly, *Prozdor* is symbolic of that same process in the field of cultural education.

THE GREATEST MANUSCRIPT FIND

(Continued from page 12)

are equally revealing: the Discipline scroll is a quietist, pacifistic document; the "Zadokite Work" is filled with militaristic zeal against apostates and foreign foes. No mention is made in the Discipline scroll of the "guides of righteousness" who are referred to again and again in the "Zadokite Work" (as well as in the Habakkuk scroll) and to whom the faithful are admonished to give implicit obedience. In the Discipline scroll, God Himself is expected to bring about the final consummation, with no need of human agents; in the "Zadokite Work" the faithful are the instruments of God's high purpose. Such considerations as these have prompted identification of the group which produced the scrolls with the ancient Hasidim who are mentioned in the Books of Maccabees. There we read how the Hasidim abandoned their pacifism and, accepting the leadership of Mattathias and Judas Maccabeus, fought manfully for their faith and freedom against the armies of Antiochus Epiphanes. The "guides of righteousness" of the Habakkuk scroll and the "Zadokite Work," then, are none other than Mattathias and Judas;

and Judas; the "Zadokite Work" is a revision of the Discipline scroll reflecting the abandonment of pacifism by the Hasidim and their acceptance of Maccabean leadership.

This sketch is already too long. It must be pointed out, however, that if the identifications suggested in the previous paragraph should be correct, the newly-discovered scrolls may confidently be expected to throw a flood of new light upon one of the great germinal periods of human history. These documents of the ancient Hasidim do indeed constitute "the greatest manuscript find of modern times."

Mr. Secunda's Liturgical Music To Be Published

The Mills Music Company will publish Mr. Sholom Secunda's catalogue of liturgical music, both choral and congregational. The catalogue includes compositions for services on the Sabbath, Rosh Hashonah and Yom Kippur, and other holidays. Each composition will be issued separately. The first two, "Pi's' Chu Li Shaarei Tsedek" and "Hashkiveinu" are scheduled to be released by July 1st.

Reception to Brooklyn Jewish Center Choral Group

Under the auspices of the Ritual and Religious Service Committee a reception was tendered on Thursday evening, June 14th, to the Brooklyn Jewish Center Choral Ensemble, consisting of the Center Choral Group and the Synagogue Choir. Rabbi Mordecai H. Lewittes presided. Mrs. Frank Schaeffer extended the greetings of the Sisterhood. Dr. Levinthal delivered an address in which he stressed the place of music in Jewish life. He thanked Mr. Secunda, Music Director of the Center, and the members of the Choral Ensemble for their cooperation in promoting the musical activities of the institution. Mr. Sholom Secunda responded on behalf of the choral groups. An excellent program of entertainment was arranged for that evening by Mr. Secunda and included Judith Mendelson, violinist, vocal selections by Frances Sanford and Charney Shapiro.

Letter to the "Review"

Recently a few of the men who fought across the shell-pocked face of Europe with the 7th Armored Division decided the friendships welded together under the hell-and-fire of a long World War II should not be allowed to languish and die. To this end a charter was taken out for the 7th Armored Division Association. Its purpose: to bring together again the men we remember as friends and to keep alive the glowing memory of a great division and its men who, through their deeds, made it outstanding.

This year the small Chicago Chapter is hosting the 1951 National Convention of the 7th Armored Division Association and we would like to extend to all former members of the 7th Armored Division a personal invitation to come to Chicago for the National Convention, which will be held on August 25-26, at the Sherman Hotel.

The Brooklyn Jewish Center REVIEW reaches many of these men. Will you, through your publication, carry this invitation to us? For information please write to the undersigned at: Chicago Chapter, Seventh Armored Division Association, Box 5072, Chicago, Illinois.

J. P. SMITH.

NEWS OF THE MONTH

(Continued from page 13)

of America would not send any delegates to the congress. He emphasized that he has been officially assured by Benjamin Browdy, president of the Z.O.A., that the organization will send delegates to the congress in Jerusalem. However, he added, that it was possible that some American delegates might boycott the congress.

☆

A resolution adopted by the Munich City Council calling on the Bavarian Parliament to enact legislation prohibiting *schechita*, the slaughter of animals according to Jewish religious precepts, came under fire from German Jewish leaders today.

The resolution, introduced by the Socialists, was carried, 26 to 16, over the opposition of the Christian Socialist Party. In introducing the resolution, the Socialists argued that *schechita* was cruel and a "crime against humanity." It was, they said, prohibited in Norway and Switzerland for that reason.

City councillors Erwin Hamm and Otto Gritschneider, both Catholics, assailed the move, Hamm denouncing it as "pure anti-Semitism and discrimination and a result of a hostile attitude toward the Jews." He said the Christian Socialist Party would oppose the measure because they did not want the German people to feel that the Catholics wanted to interfere with the freedom of the Jewish religion. The resolution was as-

sailed today by Chief Rabbi Aron Ohrenstein and by Senator Julius Spaniel, president of the Jewish community, as a discriminatory measure.

☆

Measures to intensify the campaign against Zionism among the Jews of Poland, and to organize the "ideological reeducation" of Polish Jewry were discussed at a three-day meeting of the executive committee of the Central Jewish Cultural Association of Poland, held in Wroclaw, Western Poland, where most of the Polish Jews now live.

Delegates, including the Communist leaders dominating Jewish activities, attended the conference and heard pleas to bring the Jewish intelligentsia into closer touch with Communist Party life. I. Iazebnik, secretary-general of the executive committee, told the assembly that the Jews must participate fully in Poland's six-year plan.

☆

Israel Ambassador Abba Eban met with Assistant Secretary of State George C. McGhee at the State Department and later said he had "a very friendly and satisfactory talk" on a number of matters, including the present phase of the Huleh development controversy, Gen. Riley's ruling on the Egyptian blockade of the Suez Canal, and problems of supply. The Ambassador declined going into detail on the nature of the discussion.

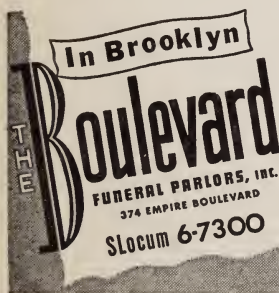
Numerous senators and members of the House of Representatives attended a special dinner-conference arranged in Washington by William Green, president of the American Federation of Labor, and Adolph Held, president of the Jewish labor committee, at which the question of a rallying support in congress for the bill recommending a \$150,000,000 grant-in-aid to Israel was discussed. Israel's Ambassador, Abba Eban was one of the principal speakers at the gathering.

☆

A number of resolutions dealing with American aid to Israel were adopted in South Fallsburg, N. Y. at the 64th annual convention of the Independent Order Brith Abraham. The resolutions petition President Truman and the Congress to keep arms from the Arabs in their campaign against Israel, to ask the United Nations to rescind its order to Israel to cease work on the reclamation of the Huleh swamp land, and to grant \$150,000,000 to Israel for economic development.

☆

The Rabbinical Assembly of America, national association of Conservative rabbis, held its 51st annual convention at Kiamasha Lake, N. Y., at which problems of Jewish religion, including the status of women before the Jewish law, were discussed. More than 250 spiritual leaders of conservative congregations from all parts of the country attended the four-day gathering.



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The Brooklyn Jewish Center Review

*August—
September, 1951*

THE SERVICE OF GOD — A Holiday Story

Translated by DR. ELIAS N. RABINOWITZ

JUDAISM AT YALE

By LEON SPITZ

**THE GRIM SITUATION
IN ISRAEL**

By WILLIAM I. SIEGEL

A DOCTOR VISITS ISRAEL

By DR. BENJAMIN KOVEN

**AN INSIDE HISTORY OF
ISRAEL**

By DR. ISRAEL H. LEVINTHAL

New Year's Greetings

THE SPIRIT OF THE HOLYDAYS

ROSH HASHONAH and Yom Kippur are different in spirit from other Jewish festivals and are known as "the Days of Awe." In all other festivals, the spirit is one of exalted joyfulness. The exaltation of Rosh Hashonah and Yom Kippur, though not devoid completely of festivity, is profoundly serious, imbuing the Jew with a feeling of the heavy moral responsibility which life puts on all. The mood of these days is expressed most beautifully in the following Rabbinic comment: "The Angels inquire of God, 'Why does not Israel chant the Hallel, the hymn of Thanksgiving, before Thee on Rosh Hashonah as on other holy days?' Whereupon God replies, 'the Book of Life and Death are open before me on Rosh Hashonah. How can I harken to psalms of praise?' " The Gaon of Vilna on the other hand was of the belief that the emotion of contrition that grips us in this period of the year should not lead to excessive sadness and mourning. "One should not weep on Rosh Hashonah," he cautions, "as we read in the Book of Nehemiah, 'Do not mourn and do not weep.' "

The following Rabbinic comment conveys the same message. "A man waiting

trial is usually dejected and wears sombre garments. Israel, however, is different. On Rosh Hashonah, the children of Israel dress in holiday attire and eat a festive meal. They are confident of God's mercies." It is interesting to note that according to Rabbi Simeon ben Gamliel, Yom Kippur was originally a day of gaiety and even frivolity, when daughters of Israel were accustomed to go out into the vineyards and engage in flirtatious dance in order to allure the men of Israel into marriage.

The spirit of the High Holy Days can best be summarized by the following phrase from the Book of Psalms—a phrase which is most meaningful for us who have to live in an era when the apparently contradictory emotions of joy and sadness are commingling in our hearts—*"Rejoice with trembling."*

As in every aspect of Jewish life, the spirit of Rosh Hashonah and Yom Kippur find concrete expression in the quaint folk customs which lend a distinctive character to these "Days of Awe." It was customary in some Jewish communities for the women to braid the *challos* which adorned the holiday table in the form of a ladder, thus vividly portray-

ing the fluctuations, the ups and downs, of human destiny as described in the Un' Saneh Tokef prayer, "On New Year's Day, the decree is inscribed and on the Day of Atonement it is sealed; how many shall pass away, how many shall be born; who shall become poor and who shall be wax rich; who shall be brought low and who shall be exalted."

In Lithuania, it was the practice to make Round Challos surrounded by some pieces of dough in the shape of a wreath symbolizing the sovereignty of God Whose Kingdom is proclaimed on the High Holy Days.

The custom to eat sweets on Rosh Hashonah is an old one. In Biblical times, Ezra is recorded telling the returning exiles from Babylonia to eat good things and to drink sweet wines on this day. Dainties whose Hebrew or Aramaic names suggest blessings or forgiveness are preferred. In Western Europe, the head of a calf or fish and honey, in which the bread is dipped, is eaten. The first symbolized the importance of playing a leading part in the affairs of the community and the second, a year of sweetness and pleasantness.

—RABBI MANUEL SALTZMAN.

TRUMPET OF FREEDOM

THE sounds of the shofar were sweet music to the ears of slaves in ancient times. The release of a slave from servitude was pronounced by the blasts of the shofar. Thus, the shofar has become a symbol of liberty. Even to the modern listener its sounds bid him to free himself from everything that may enslave him.

One of the impressive observances in ancient Israel was that of the Jubilee Year. This came once in 50 years, climaxing seven Sabbatical years. The Hebrew name for Jubilee, "Yobel," actually means "blasting" on the shofar. During Jubilee or Yobel all land properties reverted to the original owners. The inordinate accumulation of land in the hands of the few was thus prevented by the Biblical Jubilee law.

Those familiar with the Bible will recall the incident of Nabot, the owner of a vineyard, who refused to sell his property to King Ahab because, as he explained, the Hebrew law forbade him to give up the property of his ancestors. He might have agreed to sell the property under ordinary circumstances, but in this case where it was demanded by the king as eminent domain he knew that it would never revert back to his heirs during the next Jubilee. Ahab had Nabot executed on a trumped-up charge and then seized the vineyard. It will be recalled that Ahab was denounced by the prophet Elijah and the king's death upon the battlefield was hailed as divine punishment for his wicked deed.

The shofar differs from other instruments in the fact that its blasts are mono-

tones. The signals are based not so much on the tones of the call but rather on the length of each sound. There probably were various lengths and combinations of lengths for the different kinds of signals in ancient times. In the present use of the shofar, for the Rosh Hashanah ceremony, there are three traditional notes. They are "Tekiah"—a long stretched-out sound; "Shevorim"—three broken shorter sounds, and "Teruah"—nine staccato blasts. These three shofar calls are sounded three times. First, in honor of "malkiyot" (kingdom), in recognition of God's reign; second, "zichronot" (remembrances), to recall the binding of Isaac and to memorialize many other events in Jewish history, and third, "Shofarot"—to comply with the precept of the shofar itself.

—HARRY CUSHING, J.T.A.

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A TIME FOR CONSECRRATION

IT IS in a state of confusion and bewilderment that we approach the dawn of a new year. The truce in the Korean hostilities has not yet been achieved; the cold war between East and West is still on, and the threat of a third world war continues to hang over our heads. A thick darkness seems to have enveloped the world.

We are overwhelmed, too, with the heavy problems weighing upon our brethren in the new-born State of Israel. We are apt to become depressed by the tremendous task that faces that little land as it keeps its doors wide open for the tens of thousands who flock to its shores every month.

Here, in our beloved America, we also face overwhelming problems in preserving our religious and cultural heritage so

that the future generations may carry aloft with pride and dignity the banner of our people's ideals.

It is the function of Rosh Hashonah and Yom Kippur to dispel the darkness from our eyes and to renew our faith in the ultimate triumph of man's highest ideals of peace and brotherhood and justice. May the coming solemn season succeed in making us recapture that faith and gain the courage to work for the dawn of that better day when truth and righteousness shall fill the hearts of all men.

May these holy days succeed in deepening our sense of duty to our faith, to our people, and to our fellow man, and thus begin for us a year of blessed, useful achievement.

—DR. ISRAEL H. LEVINTHAL.

THE GRIM SITUATION IN ISRAEL

ECONOMIC and social reports from Israel, in themselves disheartening, may at least have the value of stimulating American Jewry to greater effort on behalf of the current campaign for investment in Israel bonds.

Discussion of these reports, dealing with many sides of Israeli life, must be limited here to several aspects. The entire problem, however, is highlighted and dramatized by the elementary fact that many Israelis have been reduced to living on less than a minimum balanced diet. Great numbers have subsisted on bread and cheese alone. For some weeks there has been no meat, and even when formerly it was available, the quantity

amounted only to one-quarter of a pound per person per week. Sugar is scarce, and even fruit and vegetables have been virtually non-existent.

There are, of course, two causes for this condition. The first is due to constant and tremendous immigration, numbering in three years 660,000 persons. It is to the everlasting glory of the people of Israel that among the first enactments of the Knesseth after the proclamation of the State of Israel was "The Law of the Return," entitling *all* Jews to come to Israel. This law, which is the legal codification of the ancient prayer, *Lesbonah Haba Le Yerushalaim*, has been

obeyed literally, with the mind and heart and soul of every Israeli, and without counting cost in comfort and health for the original inhabitants of the land. Regardless of the burden and strain on the economy of the country, and at a sacrifice to individual Israelis which is almost beyond the imagination of people living in terms of American comfort, every Jew who has returned to the Homeland has found a loving hospitality among its people. There simply have not been enough resources to make the transition easier for either the old or the new inhabitants.

Another cause is the lack of employment outlets. To build new industry requires new capital. The United Jewish Appeal is the channel through which the Jews of America may aid in the day-to-day settlement of the immigrants. The Israel bond campaign, however, is the medium through which the long range investment in the country, and the building up of its economy, can be assured. Israel has every resource to assure the safety of such investments. Manpower that is endowed with determination, incentive, dedication and devotion is joined to great potential natural resources. All that is lacking is the capital to transmit these potentialities into actualities. It is the bounden duty of American Jewry to supply such capital. The Yishuv has made its sacrifice in the winning of independence and now we are called upon to make a vastly smaller contribution, and only in monetary terms. There should be an eager welcoming of the opportunity.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A DISAPPOINTING RESOLUTION

I HESITATED to sound a discordant note in the very first issue of this season's *Review*. And yet the matter is so vital that I must express my dissenting voice even though we are approaching the solemn season in our religious calendar, and there are many other important themes that should be discussed.

Practically all of the members of the Brooklyn Jewish Center and readers of the *Review* are Zionists and are affiliated with the Zionist Organization of America. All of us have joined the Zionist Organization, not because it represented for us any particular political or economic, or even religious program, but because it symbolized for us the one organization which all Jews, no matter to what particular party slogan they favored, could join to work for the one purpose—the fashioning and the rebuilding of the State of Israel. That is why so many of us were keenly disappointed with the resolution that was passed at the recent convention of the Zionist Organization, namely to align the national organization with the General Zionist Party in Israel.

A large number of the delegates sensed how ill-advised such action was, and tried to prevent its passage. But the pressure of some of the leaders was too great, and the resolution was passed.

This action at once changed the whole aspect of the Zionist Organization of America. It transformed it from an all-inclusive and all-embracing body to a party organization, with the assumption that every member accepted the program of the General Zionist Party in Israel as opposed to the programs of the other parties functioning in Israel. But this is contrary to the entire philosophy that formed the basis of our American Zionist Organization since its inception, and it will certainly not enhance the prestige or the usefulness of the organization.

Now it is true that there are party organizations in America, such as the

Histadruth or Poale Zionists, aligned with the Mapai in Israel, and the Mizrahi, aligned with its party in Israel. The argument of those who favored the convention resolution was that since there are such parties in America working for and with their respective parties in Israel, the Zionist Organization, which always prided itself in being the general Zionist Organization in America, could align itself with the General Zionist Party in Israel. But there is a great difference of meaning in the term "general" as it referred to the American Organization, and the term "General," with a capital G, referring to the party in Israel. In the latter case it stands for a particular party program of inner Israeli politics and economics, while in the case of the American Organization the term "general" referred to the all-inclusive policy of the organization, appealing to Jews of all shades of opinion and belief.

If a need is felt for a special group in America to align itself with the General Zionist Party in Israel, then those who feel that need should organize such a party, make propaganda for its special needs, but not utilize the Zionist Organization of America for such a purpose.

The very beauty and strength of our Zionist Organization consisted in the fact that it won the allegiances of many Jews who were very close to some of the aims and ideals of the Mizrahi, of the Mapai—and some even of the Heruth—as well as of the General and Progressive parties in Israel. It was the strength of the Zionist Organization that it could voice its opinion on each and every problem uninfluenced by the spirit of partisanship. That was the secret of its effectiveness, and that is why it could attract within its midst the religious and the unreligious, the conservative and the radical, the capitalist and the laborer.

We must remember that there is keen rivalry as well as conflict not only between the General Zionists and Mapai, but also between the Mizrahi and the General Zionist parties in Israel. The

Zionist Organization of America, in transforming itself into a party organization, has at once weakened the influence that it had and could continue to have on all parties as the one non-partisan group, interested solely in the welfare of the State of Israel.

Many years ago *New Palestine*, the official organ of the Zionist Organization, conducted a symposium on this very theme—should the Zionist Organization change its original policy and become the spokesman of a particular group or party. I recall that in my answer I quoted the words of the blessing that we recite in the grace after meals, that God should favor us *Bakol, Micol, Kol*. That in essence was the unique blessing of the Zionist Organization, that its constituency was *Micol* of all types and groups, that it was *Kol*, inclusive of all Jewry, and therefore wielded an influence *Bakol*, in everything—in every problem and issue that faced the cause of Zion.

I am confident that the vote of the Zionist Convention does not represent the considered opinion of the rank and file of the Zionist membership. We shall, of course, continue to be affiliated with the Zionist Organization even though we are strongly opposed to the recent transformation. But the task should be ours to work for a speedy reconsideration and recalling of this action, so that the Zionist Organization of America may regain its uniqueness and become again the effective instrument through which all American Jews, no matter what their sympathies may be toward any of the party slogans in Israel, can work for the up-building and strengthening of the State of Israel and for the creation of the cultural and spiritual bond that should exist between the Jews of Israel and the Jews of America.

Israel H. Perutthal

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This is a tale related by one of the pious on Erev Rosh Hashbonah before the Evening Service.

THIS is told of Rabbi Israel Baal-Shem Tov, of Blessed Memory.

On one occasion, it was revealed from Heaven to the Baal-Shem Tov that there existed in the world one individual who served God, Be Blessed, daily, with greater love and self-sacrifice than he. Therefore, he longed to meet this man, to stand closely before him and to observe the manner of his service. But he met with no success in his search. Then he remarked, "Whoever tries to force his good fortune, will be forced aside by his fortune." (Ber. 61a.) He decided, therefore, to let this matter lapse in his memory and wait serenely until he merited a sight of this man who excelled him in his godly service.

The delay was not long. On the last Saturday evening of the month of Elul, the Baal-Shem Tov recited the Selihoth with great warmth. When he completed his Selihoth early in the morning he ordered that his carriage be ready for him, and in the company of a few companions he occupied his seat therein. At last the coachman arrived, occupied the driver's seat and took the reins. When the horses started, the driver relinquished the reins and directed himself toward the travelers, while the horses proceeded on their own accord. There was silence, no questions were asked in regard to this strange event, nor whether the horses were directed. But the horses hastened, actually swallowed the distance; they did not run but actually flew like eagles. It was as if they were on a magic carpet. Many hours they traveled in the darkness of night and passed through village and forest and vale.

Towards daybreak they beheld before them a broad green sward, thickly coated with dew and spreading a fragrance far and wide. On this field a flock of sheep was scattered, some standing, some lying and licking the green grass about them. Silent and astonished, the travelers descended from the coach, washed their hands in the dew, wrapped themselves in their fringed *taleim*, adorned themselves in their *teflin*, and began praying to complete their service by sunrise. At the close of the morning prayer, they heard

a sudden blast of a *shofar* and were greatly frightened.

Lifting their eyes, they beheld a shepherd clad in a hairy garment standing on top of a hill and sounding the trumpet. Immediately upon hearing this sound the sheep began to gather, block after block, and took their stand at the summit of the hill alongside of a well with their eyes looking upwards. When the shepherd beheld that all the sheep were assembled, with not a one missing, he descended, rolled the stone from the well, drew up the water by a bucket tied to a thick rope and poured it in a trough. When the trough was full, the shepherd whistled. The sheep surrounded the trough and drank. After they satisfied their thirst, the animals scattered, while the shepherd gazed upon them with eyes full of love and compassion, as a mother would look after her young children.

When the shepherd saw that the sheep had returned to their pasture in peace, he washed his hands, straightened himself out, raised his eyes toward Heaven and began speaking as to himself. And thus he said, "Master of the Universe, Thou has created Heaven and Earth, Thou hast laid the foundation of the world and the fulness, thereof. The great and small, my master, the nobleman, and me his servant, all are the work of Thy hand and it is for us to praise Thy great name. I have heard that there is one people on the earth, the sons of Abraham, Isaac and Jacob, who pour out their prayer before thee thrice daily. At morning, noon and evening, they sing praises and properly glorify Thee. I also, Thy servant, am one of them, and I also desire to serve Thee in the manner of my fathers, but I do not know how to properly accomplish this. When I was an infant in my crib, I lost father and mother, dwellers in the village, and I was gathered in by the kind Prince into his house, who placed me in the care of the elder of the shepherds. At his home, I was raised. The ways of the flocks he taught me, but the ways of my people I knew not. I chose, therefore, to serve Thee according

The Rabbinical Origin of the Famous Story of the Juggler of Notre Dame

THE SERVICE OF GOD

Translated from the Hebrew of the "Sefer Ha-Moadim."

By DR. ELIAS N. RABINOWITZ

to my ability. Behold the *shofar* is before me, and the manner of its sounding I have expertly mastered since childhood. I never err in its sounding. May this *shofar*, I pray Thee, be as an advocate between me and Thee."

Hardly had he finished his prayer, when he took the *shofar*, which hung on a thick string around his neck and winding down to below his arm; and he placed the mouth of the *shofar* in his mouth, tightened his lips well, and blew with all his might for the sake of divine worship. He blew with such force that he felt exhausted to the ground. When he felt restored to full strength, it was already noon. He rose, ascended the hill and again sounded a full blast, whereupon all the sheep assembled around the well. Again he descended from the hill and watered the sheep as before. When the sheep scattered and began to feed on the grass, he waited a moment and then directed his heart towards heaven in prayer.

"Merciful Father," he said, "the kind and the beneficent to all creation. In Thy broad hand Thou feedest and sustainest all, from the mightiest to the lowliest of creatures, among whom are my master, the nobleman, and myself, and also the sheep around me. For this we are bound to thank Thee. But not all fulfill their duty toward Thee. There is one folk on earth whose sons praise Thy name and serve Thee daily by Torah and prayer. I also am one of them, but I have been forcibly removed from them, and therefore I do not know how to serve Thee. But one thing I know, and my soul is filled with joy whenever I am engaged in it, and in this manner it is my purpose to serve Thee, and perhaps it be pleasing to Thee. From the mouth of the elder shepherd in whose lap I was raised, I learned to sing as the shepherds sing, and, therefore, I shall sing these

songs for the glory of thy great Name."

No sooner had he said this than from his mouth there came forth a melody full of longing to the living God, the likeness of which was never heard. His voice was clear and sweet, and from his throat there flowed forth a song that filled the entire breadth of the valley, as the song of the nightingale fills the forest. There is no word to describe its beauty, but pleasant vibrations, thanks, and submission filled the entire air. Even to ears of the sheep it reached. They raised their heads, they directed their ears, they ceased to nibble and listened in wonder.

Thus he stood singing until virtually there was no strength left in him, and with the waning of his strength his melody ceased.

After some time he awoke and noticed that the sun was sinking, and soon evening would come. He was very tired, but he took courage and returned to the mountain and blew a strong blast of the trumpet. Again at this sound, the sheep gathered at the well. With his remaining strength, he descended to them and gave them water. While he did this, he looked at the heavens and beheld the stars twinkling their brilliance and said:

"How great are Thy works, Master of the Universe. What is there in my weak being to do in Your honor which I did not do? I know how to blow the *shofar* and I blew it. I learned to sing and I humored Thee with my voice. My heart and soul sang before Thee, living God. But what are all these before Thee? Creator of all, I desire to do before Thee some satisfactory deed but I know not how. I have another service which always satisfies my prince, and perhaps they will also please Thee."

•

And as he spoke thus he began. First he bent down his large body and spread his two hands in the ground; then he lowered his head and raised his legs and made a somersault. He did this many times, increasing his speed until finally he appeared like a living ball whirling in the air. Thus he continued as long as his strength continued. But when no longer he had strength he fell to the earth like a dead stone. Soon he regained strength, stood up, straightened himself out and said:

"O Lord, God, one more thing I have for thee. Yesterday, our master the

POEMS OF FAITH

By. J. M. BERNSTEIN

O COME to me,
Lord, almighty.
Come to me,
on the wings of my heart
and I will fly with you
through all the days of my life.
And when I die
I'll leap upon
the wings of your heart,
and fly with you
all the days of your life, my Lord.

I HEARD you singing in my heart, Lord
of creation,
I heard the song of all creation in my
heart.

I wished my mouth to interpret,
the song of all creation,
the song of you my Lord.
But, my Lord,
my words were clumsy,
they were but the foam of the song.
Give me, Lord, the right words,
let others hear your song in my heart.
Let others hear your song in their hearts,
Lord of creation.

MY SPIRITUAL carving knife
marvelled out of my life
a slice of song,
and thrust it into man's heart,
for preservation.

One side of eternity
looked toward
the piece of song;
the other side looked away.
Eternity nodded her head
to that song of mine.

Everything in existence
smiled;
all thought it comic
to greet such a nothing "shebi"
—a nothing of a song.

WHEN you see a crowd, my man,
don't say: "Here are the bricks for
our house."

When you see a crowd of people,
say in your heart:
"How high is the tower,
how strong the foundation,
and how glad am I,
to be one brick of His bricks."

Prince made a great feast for all his servants, and I also was in their midst. He sat with us the entire time and when he left, he blessed us and gave each one of us a coin of the value of ten pennies. I have no desire for this coin and I shall dedicate it to Thee, O Blessed, and it is my desire that this coin, spread before thee, be received from my hand." And while speaking he put forth his hand and threw the coin towards high. At this moment something like a brilliant hand appeared issuing from Heaven and received the coin, and the shepherd continued saying:

"I have heard there is a reward for the deeds of those who serve the Lord. If my lot is with them, I bequeath willingly as a complete gift this portion which accrued unto me."

At this moment the Baal Shem-Tov could no longer restrain himself and said to his disciples, "Look and perceive to what extent the righteousness of this shepherd extends. It is written in the Torah, "Thou shalt love the Lord. Thy

God, with all thine heart and with all thy soul, and with all thy might (Deuteronomy 6, 5) and he fulfills this verse earnestly in its full meaning. Verily, he is one of the saintly of the earth 'who minister to their Master without the conditions of receiving a reward. (Abot 1, 3).'"

May their portion be with them and their worthiness shield us and all Israel, Amen.

THE LULLABY

THE Sassover Rabbi was late for the Kol Nidrei Service one Yom Kippur Eve. A group of the congregation went in search of him. Nearby they heard his voice singing a lullaby. It was in the home of a widow, and when they entered they found him soothing a little child to sleep. The Rabbi explained that the mother had left the infant to attend the synagogue. It had awakened and cried as the Rabbi passed by.

A Survey of the Jewish Activities at a Great University

JUDAISM AT YALE

By LEON SPITZ

THE stately Yale campus is situated in the very heart of New Haven. It is also within walking distance of the old New Haven Jewish community, with its synagogues, its business sections, its communal institutions, and its *kosher* restaurants. While the great majority of the student body have their meals in the Yale Commons, there is no doubting but that an appreciable number of Jewish Yalermen do get an occasional nostalgia for *kosher* delicatessen, knishes, borscht, and are conveniently located to enjoy them.

It has been recorded that the first prominent Jewish student at Yale was Judah P. Benjamin, who held several Cabinet posts in the Southern Confederacy during the Civil War. For some reason no one knows to this day, he was expelled from the university, but this did not prevent his meteoric rise to greatness in the Confederacy and later as President of the British Bar. The stigma was removed forty years after his death, when the Yale Corporation conferred upon Benjamin an Honorary Degree, reinstated him as a Son of Yale, and established a Fellowship in his memory.

Judaism preceded the first Jewish student at Yale by many years. It was in Revolutionary days that Dr. Ezra Stiles became President of the institution. He was, in the phrase of his generation, a "Hebraician," a lover of Hebrew. He numbered among his friends and correspondents Rabbis from Newport, New York, and Hebron, in the Holy Land. He set down in his "Literary Diary" several hundred notations about Jewish life in Colonial America and in Eretz Israel so that his book became a source for the study of early American Jewish history. Stiles introduced Semitics at Yale and to attract attention to the courses he enrolled his own wife and daughter.

Contact between the Holy Land and Yale was continuous ever since. I still recall how, perhaps a score or so years ago, Prof. Bacon of the Semitics Department, returned from an excavation trip in Palestine and told us of his even more interesting excursion in a Ford car together with the late Dr. J. L. Magnes to Mt. Sinai in search of "manna." The George M. Kohut collection of Judaica has for years occupied a prominent place on the Yale library shelves. From time to time the Department has conferred the

Doctorate in Semitics on young Jewish scholars, among them Dr. J. J. Schwartz of the United Jewish Appeal, Dr. Pinchus Churgin, national president of the Mizrahi Zionist Federation, Dr. Samuel Feigin of the Chicago College of Jewish Studies.

At present the Faculty includes a German-Jewish professor whose interests are confined entirely to the studies of Jewish antiquity, and he edits the famous Yale Judaica Series. In the publication of these editions of Medieval Arabic Jewish texts he is assisted by a Board of Editors composed of both Jewish and Christian scholars from all parts of the world, including the brilliant President of The Jewish Theological Seminary of America, Prof. Louis Finkelstein. These researches and publications have been made possible by a generous fund endowed by Mr. Louis Rabinowitz, a New York Jewish philanthropist, who, incidentally, has acquired the original manuscripts of Sholem Asch's works and contributed them to the Yale Library.

Yale also controls the American Oriental School at Jerusalem, so it may readily be seen that it is a most important seat of Hebraic and Semitic learning. But Jewish students nowadays seem to stay away from the Semitics Department.

Yale was officially, if only indirectly, represented at the founding of the Jerusalem University. Its attitude toward this institution has been an interested, if not enthusiastic one. Albert Einstein was the recipient of an honorary degree. Prof. Chayim Weizmann was tendered an official though modest luncheon, the incumbent Hebrew University President, Dr. Borodetzky, who had been an astronomer at Leeds University in England, has paid an unofficial visit to the Yale University.

On the more significant issue of Zionism and the State of Israel Yale authorities appear to be divided to this day. It may be stated authoritatively that the Yale Law School Faculty, whose Prof. Fowler Harper is a frequent lecturer on Zionist platforms, has taken a decisive

pro-Israel stand. On the other hand, the Yale head of the American Oriental School at Jerusalem is almost viciously pro-Arab and has recently published two books in opposition to Israel. The liberal Dean of the Divinity School explained to me that he had favored the Dr. Magnes plan of an Arab-Jewish State but accepted the *fait-accompli* of partition after the United Nations had ordered it; presumably he would now accept the State of Israel on the same terms. Other Yale faculty circles are still vacillating on the Israel issue.

Actually there is still to be found on the campus a small coterie of Arab and Hindu princelings, supported by a not altogether negligible group of Christian students, who are not happy about Israel's emergence as a sovereign State. Not too strangely, the campus also harbors a few anti-Zionist Jews, but no organized anti-Zionist group has as yet made an appearance, even though New Haven does maintain a rather anemic branch of The Council of American Judaism, which is however notoriously unpopular in the local Jewish community.

In general, many of Jewish boys are still indifferent to Zionism but the overwhelming majority of the 900 students are at least mildly sympathetic, and there is a small Zionist group which is quite inarticulate. However, \$2,000 was raised last year on the campus for the United Jewish Appeal, and practically every Jewish student contributed.

Two years ago Yale had an Ilzfa branch which was encouraged by the New Haven Zionist Youth Commission and enlivened by the active interest of several Israeli students at the Yale Law School and the School of the Drama. The leadership was assumed at one time by a Yale Art School student, at another by a Law student, who somehow found themselves on the teaching staff of my religious school. Only a few years ago this Society conducted a Colloquium at Dwight Hall which was attended by Harvard, Univer-

sity of Connecticut, and Yale Zionists. There were a cocktail party and an oneg shabos at a local synagogue, with a top-heavy list of speakers on a variety of Israel's newest problems.

But the former leaders graduated and no new leaders arose to take their places. A recent conference I held with both the Hillel Director and Hillel student officers brought forth the decision that it would be best to have a Committee on Zionist activities as a part of the Hillel program rather than to maintain an autonomous Zionist "cell." But of course such an arrangement would materially weaken Zionist influence on the Yale campus. Incidentally there was until very recently quite a contingent of economically poor G. I. Jewish students at Yale.

Broadly speaking, the public relations between the Jewish elements and the University have been quite good. The scions of some of American Jewry's philanthropic aristocracy attend Yale, and the Warburgs and others have been generous in endowing the University with their worldly goods. Judge Justine Wise Polier was a Yale Law student. Quite a few Jewish students have in recent years distinguished themselves in the athletic field, in scholarship, and in campus activities that include the Yale Political Union, the Berkley Players and the Yale Debating team. A substantial number of scholarships awarded annually to New Haven residents, went to Jewish high school graduates. There has definitely been no public manifestation of any of the uglier forms of anti-Jewish discrimination. At a recent hearing before the Connecticut State Legislature in Hartford, Yale was represented and its lobbyists officially and publicly disclaimed any anti-Jewish bias. The then Hillel Director was a member of the Yale delegation which appeared at the hearing.

I am in a position to happily state that the genial and liberal University Chaplain goes out of his way to cooperate with the Hillel Foundation. He is also an occasional speaker before New Haven Jewish audiences. He participated in the funeral services of the late Rabbi Louis Greenberg at the Bnai Jacob Synagogue, and assisted in the formation last year of the Friends of Yale Hillel, a national association of Yale Jewish alumni which was in fact created in his office. The University president addressed a Hillel Anniversary ban-

quet only a year ago.

Not a single instance of anti-Semitism has been brought to the surface on the campus within recent years and I would have heard of it had such an episode occurred. All of which does not necessarily mean that under the surface a perfect Utopia pervades the atmosphere.

I am reminded of a most interesting incident of Yale and Jewish cooperation and harmony. At least five hundred Yale Jewish graduates reside in New Haven. When some years ago the University conducted an Alumni Endowment Fund campaign and held its celebrated Round the World Yale Dinner, I was called on by the University office as a local Rabbi

to supervise a kosher-*pesachdig* section. But we effected a compromise—the Jews attended the after-dinner function as the easier way to handle the situation. A large number of Jewish physicians hold the titles of Clinical Professors at the Yale Medical School. Among the distinguished Jewish faculty members are Prof. Lemke, author of the Genocide Pact of the United Nations, and Harry Schulman, the famous industry-labor arbitrator. The Yale debating team coach is a Jewish New Haven native son.

Jewish students occasionally visit local Synagogues on a Sabbath eve but this is a rare occurrence. Occasionally individuals will be invited to the homes of

YISKOR

By HELEN EHRMAN

IT IS Yom Kippur, the sacred day of atonement in the Jewish faith. You stand among the other mourners in the solemn synagogue, and as the rabbi chants Yiskor, the memorial service for the dead, you look about you.

There's Sarah. Her hair seems a little grayer than a few years ago at her son's wedding. Now he's dead—killed in the war. They brought his body back for burial only last month. And there's Rachial. Rachial went to school with you last year until her mother died. Now she helps Isaac, her father, in his shop. And there he sits, among all the others, yet alone.

As you look about you, you see some old, a few young—all sad. All with faces damp with tears—all except the few who have borne so much they can no longer cry.

As you stand quietly, the rabbi's voice seems far off, and you remember your own first contact with death. It took its form in the death of a little canary bird which you and your cousin cherished. Remember how you cried when your cousin placed a rose at the head of the small grave both of you had dug? But then you were only seven, and after the burial you forgot about death and played at childish games.

But you grew older, and then it was a dog that died. You cried again. You cried this time because death had come a little closer.

And then your grandmother's death. That was the hardest blow of all. A tear comes to your eyes even now, and

you say softly, '*Alejo basalom; rest in peace.*'

The rabbi's voice seems louder now. You look toward him and follow his steady gaze to the old lady at the far side of the room. She is Hannah, and she mourns her beloved grandchild, Malka. You think back and recall headlines that screamed, "Eleven-Year-Old Stabbed To Death." "Child Murdered On Bike." You also remember yourself saying, "Tch, tch," "What a shame," or something of the kind. You recall how people pitied, and cried, and offered rewards. You had forgotten the little girl. Perhaps you had remembered occasionally, or perhaps you just forgot. How soon we forget! But Hannah hasn't forgotten. And even now as you stare at her, she breaks down and begins to sob hysterically. She throws her arms towards the pulpit and now all eyes are upon her as she screams, "*Mein sheine madel, mein kindele!*"

You repeat the words to yourself, My pretty little girl, my little child. Why was it she had to die? Why? She was so young. The words stick in your throat and you see the old woman sway and sob convulsively as the other mourners mill around her.

You are still standing in your place and a tear comes to your eye. But this time the tear isn't for the young boy killed in battle, or for your school chum's mother, or for the murdered child—no, not even for your own grandmother.

This time the tear is for Sarah, and Rachel, and Isaac, and Hannah—and for all who are left behind.

local Jewish families, and groups will be more frequently invited to attend New Haven congregational Young People's League social and holiday functions. A number of the out-of-town students hold Hebrew and Sunday school positions under the auspices of the New Haven Bureau of Jewish Education. The majority of the Yale Jewish students are self-sufficient and do not maintain actual and regular contact with the local Jewish community life. For this condition both sides may be held accountable.

At one time Sunday Chapel was compulsory at Yale, and two New Haven Rabbis alternated in conducting services for the Jewish students in the Assembly room of Mishkan Israel. However, when the Yale Corporation made attendance voluntary, the Jewish student services had to be given up for lack of worshippers on Sunday mornings. At present the Yale Hillel Foundation conducts weekly services on Sabbath eve and high holidays at Dwight Memorial Chapel Hall and attracts half a hundred participants. The Hillel Director is the regular preacher and a young cantor—not a student—officiates. It would be justifiable to class the services as leaning to left-wing Conservative Judaism.

The majority of Jewish students at the University are on the Hillel lists but the series on Judaism and its various aspects which are conducted by the Hillel Director—who also brings visiting lecturers and guest artists—do not, unfortunately, attract large crowds. The restricted budget, which is shared by the National Hillel Foundation, the Horeb lodge of Bnai Brith and its Chapter, and recently, by the Friends of Yale Hillel Foundation, are somewhat responsible for this situation. Lecturers and artists of national reputation must be well paid.

This is in contrast with the former Menorah and Intercollegiate Zionist days at Yale, when Justice Brandeis, Stephen S. Wise, Cyrus Adler, Dr. J. L. Magnes were willing to come to the Yale campus. Today, with a hundred and more Hillel Foundations scattered throughout the land, Yale does not enjoy the monopoly of the great in American Jewish life that it used to share with Harvard and Columbia. In recent years not a single outstanding Jewish cultural leader or statesman of stature has been brought to the Yale campus. However, the lecturers

who do come are capable and authoritative spokesmen for the various Jewish ideologies.

The Yale Hillel Foundation does carry on an adequate and worthwhile program of Jewish study comprising courses in Hebrew, Yiddish and Jewish Culture. The problem of Jewish living has also received attention at specially arranged symposiums. A Seminar in Comparative Religion was conducted during the past winter jointly by the Hillel Foundation and the Methodist Wesley group, at which a Yale Divinity professor was the lecturer. Professor Goodenough—always congenial and always brilliant—can usually be relied on to give a stimulating address of Jewish cultural interest both on the campus and in the Jewish community. At an exhibit of student work

TWO HOLIDAY TALES

THE ALPHABET

An ignorant villager, having heard that it was a good religious deed to eat and drink on the day before Yom Kippur, drank himself into a stupor. He awoke late at night, too late for Kol Nidrei Services. Not knowing the prayers by heart, he devised a plan. He repeated the letters of the alphabet over and over, beseeching the Almighty to arrange them into the appropriate words of the prayers. The following day he attended the Kotzker synagogue. After Neilah the Rabbi summoned him to ask why he had missed Kol Nidrei. The delinquent confessed his transgression and asked whether his manner of reciting the prayers could be pardoned. The Rabbi replied: "Your prayer was more acceptable than mine because you uttered it with the entire devotion of your heart."

WARMING UP THE PRAYERS

Two brothers came to the Lubliner for the Penitential Days. On Yom Kippur one became grievously ill, and the other nursed him. In the evening the Lubliner visited this brother to inquire about the patient. The chasid expressed regret that he could not attend the Services on Yom Kippur, and that he had been compelled to desecrate the most Holy Day of the year by warming up the medicine.

"Now I understand," remarked the Rabbi, "why we prayed so fervently today. You warmed up our prayer."

in the Yale School of Art, I was greatly pleased to find that a Jewish student submitted a sketch of a bearded Jew holding the scroll of the Torah in prayer. The head of the Museum Galleries invites periodically Jewish groups in New Haven to visit the Jewish and Semitic exhibits.

Rabbi Joseph Gumbiner, the present Hillel Foundation Director, is a frequent and popular speaker for local Synagogues, and Bnai Brith and Jewish Community groups. Through these activities he functions as the liaison officer between Jewish Town and Gown, the Jewish Campus and the New Haven Jewish community, particularly the Bnai Brith Horeb lodge and its Women's Chapter. He has, since his arrival only about a year ago, endeavored to give a series of Sabbath dinners at his home for a selected group of the more active Hillel students.

Yale Hillel has also introduced a program which is known as Hillel Samovar, afternoon teas served at the Hillel offices by Jewish faculty wives. The Friends of Yale Hillel have also extended loans to needy students on a modest scale which are to be repaid several years after graduation; and it makes special grants to the Overall D. P. Committee, which has placed nine men at Yale, two of whom are Jewish.

The annual Passover Seder was observed last April at the Woodbridge Country Club, a New Haven Jewish country club made available to the Hillel Foundation for the purpose. Periodical outings and balls are also sponsored by the Foundation.

But the crowning feature of the Hillel program was the Fifth Annual Colloquium, arranged on a weekend scope by Yale, Harvard and Princeton. Jewish students of at least a dozen other colleges are also invited. This year's Spring Colloquium was held at Princeton and had as its central theme, "Affirmation in Judaism." The principal speaker was Abraham Harman, Director of the Office of Information of the State of Israel.

That an assimilationist element also exists on the Yale campus was very recently made abundantly clear by an exchange of letters which was published in several issue of *Ram's Horn*, in which Hillel's program was both attacked and defended by Yale students. The charge was that Hillel promotes or fosters Jewish isolation on the Yale campus—a Jewish ghetto, in fact.

Less than two years ago there was or-

ganized a national association of Yale Jewish alumni under the name, Friends of Yale Hillel Foundation. In several years this organization has raised several thousand dollars to advance the Hillel program. It also published occasional very attractive Bulletins for the purpose of familiarizing its several hundred members scattered throughout the country with what is going on at Yale Hillel. Its Administrative Committee is largely composed of New Haven and Connecticut members, who cooperate closely with Yale Hillel on the spot.

The question of better facilities for Yale's Hillel program has been acute for years. At the moment the Foundation has been assigned an office by the University authorities at 5 Lawrence Hall and conducts the major part of its program—religious, cultural and social—at Dwight Memorial Hall on the campus through the courtesy of both the Chaplain and the Yale Y.M.C.A.

There are some who feel that this problem will be solved when the newly projected New Haven Jewish Community Center will be built. It will be only a few blocks away from the Yale campus, and its facilities could be available to Yale Hillel.

However, under the leadership of a New Haven industrialist and president of the Friends of Yale Hillel, William Horowitz, the group has now acquired a private residence in the campus-vicinity and is converting it as a Yale Hillel Home.

This step seems to be in the nature of a compromise of the conflicting views, since the Hillel office would remain as hitherto at Frederick Hall, the program of activities would continue from Dwight Memorial Building, and the newly acquired house will really serve as the Director's residence, from which he could extend a greater measure of home hospitality to the out-of-town Jewish students.

The Sabbath eve services will continue at Dwight Hall. There a portable Ark was recently installed and a Sefer Torah—brought from Nazi Germany and donated by the J.D.C.—was consecrated.

And so, Jewish social, religious and cultural life goes on, on the Yale campus in an established, but usually uneventful fashion. No instance of Jewish communist affiliation has rocked the campus. A

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A DOCTOR VISITS ISRAEL

By DR. BENJAMIN KOVEN

The following is a condensation of a letter-report on Israel sent to Dr. Israel H. Levinthal. Readers of the Review will be interested in Dr. Koven's comments.

WENT to Israel at the invitation of the Minister of Health who convinced me that Israel is the responsibility of all Jews. I left on May 26th for Italy by boat, flew from Rome to Lydda, and reached Tel Aviv on the 4th of June. Ten minutes after reaching the soil of Israel I saw an example of where the money we contribute each year through the U.J.A. is being spent. About the same time we landed another plane came in with over 100 immigrants. They are being flown in by air lift at the rate of two to three hundred per day.

In my stay of over five weeks, most of my time was taken up with medical matters. Being the guest of the government I saw more of Israel than most tourists. I travelled from coast to border and from the extreme northern part (Mettula) to Bersheba in the south. My visit was also very thorough because of the help I got from two members of my family. A cousin, a Rabbi, Major Epstein of Haifa, chief Chaplain in the northern army of Israel, took a week off to act as my personal guide, and we visited quite a number of the important settlements and kibbutzim in the Galilee and in the Emek valley. Another cousin is the directing manager of the water works, and at present is engaged in drilling of water in the Negev.

In my visits to the various hospitals and clinics I found that most of the present medical facilities were engaged in handling and treating the maimed and the crippled who recently arrived. In the various immigrant camps I found their medical needs were immediately cared for by the infirmaries and clinics especially attached with these camps. All the newly arrived have to be kept in their temporary camps for at least three months for quarantine purposes, but as I myself saw, the majority of the recently arrived needed some medical aid—some of them receiving the first medical attention in their lives, especially those coming from Northern Africa and Iraq.

Another factor that one notes is that very few of these immigrants are of the professional class. Seldom is there a physician among them. This has created a situation, despite the fact that the official guide to Israel states that medical men are plentiful. That was so before the immigration started. I found that many doctors worked 18-20 hours each day.

Regarding the medical situation in Israel this is in the hands of three principal agencies: (1) Government, (2) Hadassah, (3) Kupat Holim, or the Medical Department of the Histaduth of the Federation of Labor.

The Government has established various clinics in these newly created immigrant camps. Its hospital in Haifa, inherited from the British, is most complete and modern and can compare favorably in staff and facilities to any hospital in the U. S. A. Most doctors working for the government, although underpaid, work with a zeal and effort equal to the idealistic efforts of the halutzim.

Regarding Hadassah. Unfortunately, their main institution, the hospital on Mt. Scopus, is out of bounds for the Jews in Jerusalem, being now in Arab territory. They are doing a very good job in temporary quarters in various parts of the big cities especially in Jerusalem.

The Kupat Holim is at present taking care of most of the medical activities of the country. Its facilities are being used by 750,000 people enrolled in this communal enterprise. Its main hospital, the Bulenson in Petach Tikvah, is the most complete and modern of any institution in Israel. Its various clinics both in the cities, in the kibbutzim and even in the newly created villages and camps are very capably managed by medical and nursing personnel. This organization employs 1,000 doctors and about 2,000 nurses. Unlike other organizations, especially in the U. S. A., which specialize in contract medicine, its medical men are very capable and high class. In Israel it is the reverse of what we usually find. When patients are told they are seriously sick they go to these contract doctors because

(Continued on page 39)

MANY volumes have been written portraying the dramatic story of the struggle to achieve the birth of the State of Israel. Few of us, however, realize the equally great and remarkable struggle that the State of Israel endured during the early period of its existence. The first American Ambassador to Israel, the great humanitarian Dr. James G. McDonald, has now told this story in a fascinating volume, "My Mission to Israel," recently published by Simon and Schuster.

Dr. McDonald gives us an insight into the background of many of the problems that faced the government and the manner in which the leaders mastered them. Many of these problems were, of course, known to us and gave us much concern. The author, however, reveals to us the inside facts that could be known only to those behind the scenes, such as the heads of the government and those in the diplomatic corps. And what a tale he unfolds! Now that the State is firmly established it is good to learn these facts and to appreciate yet more the miracle of Israel's mighty resistance to all the force that intrigued to destroy it, or at least to weaken it.

As we read this story we see as it were the hand of God guiding the destinies of this infant State in its effort to overcome the tremendous obstacles that were placed in its path. Dr. McDonald's role, too, in this drama will ever be gratefully remembered. Not that he served as a special pleader for Israel's cause against the interests of others; but his passion for justice and his keen and penetrating understanding of these problems and their possible consequences (which, alas, many of the career diplomats in our own State Department did not see), made his influence felt in American governmental circles. But, above all, as we read Dr. McDonald's story we marvel even more at the ability and brilliance shown by Israel's statesmen in all these difficult and critical situations that faced them.

The volume is more than a revelation of these political and diplomatic struggles. It presents an interesting picture of the private life of America's first Ambassador in this newly established State, his impressions of the great and small people with whom he came in contact, his portrayals of scenes and incidents that he beheld. It gives us the inside story

AN INSIDE HISTORY OF ISRAEL

By DR. ISRAEL H. LEVINTHAL

of the Count Bernadotte tragedy, of the role of the Vatican and the author's audience with the Pope, and of many other events, now fading from our memory but which had a tremendous influence in those formative two years of Israel's existence.

One of the most fascinating sections of the volume is that in which Dr. McDonald evaluates the great personalities who are at the head of the Israeli government—Weizmann, Ben Gurion, Sharrett, Eliezer Kaplan, Golda Myerson and a number of others. Having met and worked with statesmen and diplomats of many nations, he is well qualified to give a proper estimate of these leaders in Israel. And when we read his analysis of their gifts and abilities we may indeed thank God that in this critical and epoch-making era we were blessed with the leadership of men and women who were uniquely endowed with remarkable gifts of statesmanship. Speaking of Ben Gurion, he says: "The more I saw of him, the more I studied and observed the manner in which he met the burdens placed upon him, the more convinced I became that he was one of the few great statesmen of our day." Interesting, too, is his appraisal of Abba Eban, Israel's Ambassador to the United States and chief delegate to the U.N.: "It is no surprise, therefore that Israel's special representative was generally recognized both at Lake Success and elsewhere as one of the ablest, if not the ablest, of spokesmen in the United Nations." In similar high terms he describes the talents and abilities of the other leaders. How these men, inexperienced in practical world politics, could have so well guided the destinies of their people will remain one of the miracles of history. Perhaps this story which Dr. McDonald relates in the name of Jabotinsky gives the answer: "One day, during the war and the blitz, London was so densely enveloped in fog that all movement in the streets had to stop. At this moment a man came out of one of the hotels frantically crying for some one to show him the way to the hospital where his wife was gravely ill. His hand was grasped by a stranger whom he could not see and who led him quickly, despite the fog, to the hospital.

When he reached their destination, he turned to his guide and said, "How could you lead me through this terrible fog?" "But why not?" said the guide, "I am blind." Forced by conditions of which these leaders had no control, their inner sense of justice and righteousness and their passion to serve their people, guided them in the paths that led to their success.

Having told his story of the birth of Israel, and looking to the future, Dr. McDonald offers sage advice to the Zionists of the world when he says: "If it (the State of Israel) is to continue, the Zionist Movement, it seems to me, must renew its aims in terms of nurture rather than midwifery. It must undertake to keep Israel and its problems before Jews everywhere, to raise funds and to organize support of all kinds."

It is an absorbing tale that our author relates. This reviewer was particularly charmed by the apt Biblical quotation that heads each chapter, and which so tellingly strikes the keynote of its content.

"My Mission to Israel" should be read by Jew and Christian alike, by all who want a clearer picture and a deeper understanding of the epic drama that we of this generation were privileged to behold.

Heine's Baptism

FROM my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as important even symbolically, and I shall devote myself all the more to the emancipation of the unhappy members of our race. Still I hold it as a disgrace and a stain upon my honor that in order to obtain an office in Prussia—in beloved Prussia—I should allow myself to be baptized. . . . I am hated alike by Jew and Christian. I regret very deeply that I had myself baptized. I do not see that I have been the better for it since. On the contrary, I have known nothing but misfortunes and mischances.

—HEINRICH HEINE.

NEWS OF THE MONTH

"THERE is no hunger in Israel," Minister of Agriculture Pinchas Lavon said in Tel Aviv. He attributed the recent reports of a deteriorating food situation in Israel to various parties which, he said, are trying to force the Mapai Party to accede to their terms for entrance into a coalitionary government.

Minister Lavon stated that there has been no basic change in the food situation, except for the seasonal decline in the vegetable supply. The autumn vegetable supply will become available in November and will last for eight or ten months. He agreed that housewives living under an austerity regime feel the lack of vegetables at this time, but added that the government has ordered large quantities of potatoes which will start arriving this month. Besides, he said, canned vegetables and preserves have already been distributed this month.

Concerning the meat situation, Mr. Lavon reported that there had been three distributions of meat last month and that a shipment of tinned meat, packed under the supervision of a Liberal Rabbi in New York, will be distributed this month. For the Orthodox who will not eat this canned meat, he said, there will be five sorts of fish available on the market free from rationing. Argentine meat is expected for October and November, he disclosed, adding that other meat supplies are expected from a company which is scheduled to get under way shortly in Abyssinia. He declared that each Israeli gets 25 eggs a month, 15 fresh and 10 powdered.

☆

A four-hour meeting between United Nations truce chief Maj. Gen. William E. Riley and Dr. Walter Eytan and Reuven Shiloah of the Israeli Foreign Ministry failed to make any headway towards solution of the Israeli-Syrian dispute over Israel's reclamation of the Huleh marshes.

☆

A basic reorganization of the United Palestine Appeal and other Zionist fundraising agencies on the American scene is

the principal item on the agenda of a forthcoming national conference to be called by the United Palestine Appeal, Rudolf G. Sonneborn, U.P.A. national chairman, announced upon his return from a two-month stay in Israel.

Mr. Sonneborn, who was a delegate to the recently concluded World Zionist Congress in Jerusalem, declared that "the conference which will be convened as soon as possible in Washington, D. C., must implement the basic decision of the Congress to streamline and consolidate the Zionist Funds." Mr. Sonneborn said that one of the major intentions of the reorganization will be "to avoid the mechanistic distribution of funds in this country and to put in its stead channeling of all contributions directly to Israel where they will be allocated by a central commission in terms of requirements of the immigration and upbuilding program."

The U.P.A., which has represented the Palestine Foundation Fund and the Jewish National Fund, will serve as the American agency for a central Israel fund, while the Jewish National Fund will be an autonomous body engaging in traditional collections, Mr. Sonneborn stated. He emphasized that "the outline of the new plan was tentative and still to be worked out."

"American Jews, as a whole, do not wish to identify themselves with internal Israel politics," the U.P.A. chairman declared. He stated that Americans "should derive the greatest satisfaction from the role that the U. S. Government has played in terms of Israel through its active political and economic support."

☆

The United Jewish Appeal announced that its extraordinary special drive to raise \$35,000,000 in cash by December 31, to be conducted jointly with its annual Fall Campaign, will be headed by William Rosenwald, a national chairman of the U.J.A. A national conference to mark the high point of the special cash campaign will be held at the Hotel Commodore in New York on October 27 and 28.

☆

The 23rd World Zionist Congress, first

to be held since the establishment of the State of Israel, concluded its deliberations in Jerusalem and adjourned after proclaiming a new statement of "the tasks of Zionism" and blueprinting the movement's relationship with the Jewish state.

The Congress adopted a \$207,000,000 budget for the coming year and elected a new Executive, with Dr. Nahum Goldmann of New York and Berl Locker of Jerusalem as joint chairmen of the entire Executive.

The Congress did not, as had been expected, proclaim a new "Jerusalem Program" redefining the ultimate aims of Zionism, and the Basle Program of 1897 will remain imprinted on the Shekel.

Dr. Goldmann, president of the Congress, told the delegates that the debate on fundamental aims of Zionism could continue until a fortunate formula were found. Three years after the establishment of the Jewish State, he pointed out, it was not yet possible to formulate the ultimate aims of the Zionist movement. He stressed that these could not be formulated by a majority vote.

The 16-day conference wound up at 4 A.M. Thursday morning, August 30, with the traditional singing of Hatikvah by delegates and guests. Despite considerable acrimony shown in the debate on resolutions before the plenary session, a large degree of unanimity was achieved.

The statement on the tasks of Zionism which proclaimed them to be "the strengthening of the State of Israel, the ingathering of the exiles in Eretz Israel and the fostering of the unity of the Jewish people," was adopted by a vote of 286-0 with the Herut Party abstaining. The Mapam voted for the statement after its own amendments were

"Morning Journal" Resumes Publication

The *Jewish Morning Journal*, oldest Yiddish newspaper in New York, which suspended publication for the past four months because of negotiations in connection with a change of management, has resumed publication.

Benjamin Glazer is chairman of the newly organized Associated Jewish Journal, Inc. The new management is headed by Benjamin G. Browdy, president of the Zionist Organization of America. David L. Mekler resumed his post as Editor-in-Chief. Harris L. Selig is executive vice-president.

defeated.

The resolution calling on the State of Israel to grant special status to the World Zionist Organization in Israel as the representative of the Jewish people in all matters relating to their participation in the upbuilding of the Jewish state, was unanimously adopted. The resolution also asked for consultative status for the W.Z.O. on activities conducted in the interests of the state in Diaspora communities.

The political resolution and the resolutions on the Soviet Union and Iron Curtain countries provoked lively debate. Mapam spokesmen sought to introduce the Stockholm peace appeal into the debate and to secure other modifications of the resolutions.

☆

The question of Palestine will play a less prominent role and create less stir at the forthcoming United Nations Assembly session in Paris beginning November 6 than at any time since the U.N.'s founding.

Palestine appears on the provisional agenda for the coming session in two aspects. One is the report of the U.N.'s Palestine Conciliation Commission. The other is the problem of assistance to Palestine Refugees which will be reported on by the U.N. Relief and Work Agency for Palestine refugees, set up by the Assembly in 1949. It is unlikely that the P.C.C. will have much to report from its current meetings in Paris, which means that it will have little in the way of constructive accomplishment to report to the Assembly at all.

"Considerable progress" in the solution of the world refugee problem, but virtually no progress in bringing a stable peace to the Middle East is noted in the annual report of Secretary General Trygve Lie to the United Nations General Assembly.

☆

An appeal for cooperation between Zionists and non-Zionists in the field of fund-raising was voiced by Dr. Nahum Goldmann, chairman of the Jewish Agency executive, at a press conference in Tel Aviv prior to his leaving Israel. He called for the two groups to continue to show tolerance for each other's views in spite of the differences between them.

☆

The Jewish organizations of Argentina have brought to the attention of the Federal Ministry of Interior the wounding

Most Noted of Yiddish Journalists Dies

A BRAHAM CAHAN, retired editor of the *Jewish Daily Forward*, died Friday evening, August 31, in Beth Israel Hospital, at the age of 91.

In a message addressed to Alexander Kahn, general manager of the *Forward*, President Truman emphasized Mr. Cahan's services "as teacher and guide to generations of Jewish immigrants" and said that his death will be mourned by all citizens in the country who saw in him the personification of true Americanism." The President was represented at the funeral by Secretary of Labor Maurice Tobin.

Mr. Cahan, who built the *Jewish Daily Forward* into one of the most powerful foreign language newspapers in the United States, was also well known for his novels. Born in Vilna in 1860, he arrived in the United States at the age of 22 with two dollars in his pocket. In the first three months he learned enough English to begin giving lessons to other immigrants. Later he joined the editorial staff of *The Commercial Advertiser*, and wrote short stories for various English magazines. In 1917 came his best-known book, "The Rise of David Levinsky."

Mr. Cahan was one of the founders of the *Forward*, which started publication in 1897. He edited the newspaper for a short time and left it to work in the English press. However, in 1907, he was invited to resume editorship of the paper, which at that time had a circulation of 6,000. He agreed to return if he would

receive a free hand. It did not take him long to increase the circulation to more than 200,000.

Thousands of Jews from all walks of life attended the funeral services. Secretary of Labor Tobin and Mayor Vincent Impellitteri were among the principal speakers. Forward Hall, where the services took place, was crowded to capacity by leaders of labor unions and representatives of various Jewish institutions. The Israel Government was represented by Ambassador Abba Eban and Consul General Arthur Lourie. President Weizmann of Israel sent a message in Hebrew emphasizing that Mr. Cahan's "determined stand in favor of Israel's cause will not be forgotten." A message in Yiddish from Israel's Premier David Ben Gurion eulogized Cahan's service to Jewish immigrant masses in America and the devotion of his last years to the Zionist cause.

Joining the metropolitan newspapers in their editorial tributes to Mr. Cahan, the *New York Post* said: "In his long and distinguished editorship of the *Jewish Daily Forward*, Cahan never forgot that a great newspaper must have a heart as well as a head. He was an alive imagine craftsman; he was also a humane citizen who tirelessly fought for a better break for the underprivileged. He had the kind of passion for American freedom that is often most deeply felt by the immigrant; he was never deluded by the myths of the Soviet despotism. Neither did he let private success bring indifference to other men's suffering."

of a Jew in the nearby city of Avellaneda in what they describe as a serious outbreak of anti-Semitism. The injured man, 23-year-old Jew, Jacob Chermenitzky, was on his way to work early one morning when he was accosted by three men waving pistols. First they made the young Jew shout "Viva Hitler" and "Death to the Jews," then they shot him at close range.

☆

The Paris newspaper *Le Monde* reported that of 7,700 newspapers and periodicals published in the Soviet Union in 109 different languages not one is being published in Yiddish.

☆

Professor Herman A. Gray, of New York University, who is chairman of the foreign affairs committee of the Ameri-

can Jewish Committee, said in London after a tour of Germany that "we feel that there is going to be a continuing Jewish community in Germany and we are very much concerned with the future of that community. We want conditions which will be created in Germany which would enable the Jews to live there in peace, security and dignity," he added.

Prof. Gray stated that the American Jewish Committee is also interested in the German situation from a broader angle. "We do not want any new exportation of anti-Semitism from Germany," he declared. Citing the promises obtained from high officials during his German visit, Prof. Gray asserted: "We don't take these promises at more than face value. What we asked for was positive

democratic action which would show the fundamental change of heart of Germans as regards their attitude to the Jews."

☆

Eight thousand Jewish displaced persons left Bavaria since January without receiving any compensation on their claims for restitution. Maurice Weinberger, chairman of the Council for the Liquidation of Jewish DP Camps and Communities in the American zone of Germany, said that the disruption of machinery for processing restitution claims—which followed on the announcement of charges against Dr. Philip Auerbach, former head of the Bavarian Restitution Office—showed that the Jews were being held responsible for "occurrences" at the Restitution Office.

☆

President Truman today endorsed the nation-wide campaign to enroll Jewish children in the schools which are maintained by Jewish community groups to give instruction in Jewish religion, culture and history as a supplement to the public school system. The campaign is being conducted by the American Association for Jewish Education.

☆

A decision to raise \$2,365,000 for the maintenance of Reform Jewish institutions in the United States in 1951-52 was adopted in New York at a meeting of national officers of the Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

☆

The convoking of an American Zionist Conference to map a more concerted and unified program of aid to Israel, "which has been made possible by the fundamental unity of outlook demonstrated by American Zionist delegates of all viewpoints" at the recently-concluded 23rd World Zionist Congress in Jerusalem, was urged by Dr. Pinkhos Churgin, president of the Mizrahi Organization of America.

☆

Fifty students who participated in the "Israel Workshop" arranged by New York University returned to the United States after a six-week stay in Israel during which they studied various aspects of life in the Jewish state. The workshop members represented 25 leading colleges and universities in the United States.

Prof. Abraham I. Katsh, director of the workshop, said that during their stay

in Israel, the American Jewish students were addressed by Premier David Ben Gurion who asked them to convey to the American people Israel's pressing need for scientists and technicians and who expressed the hope that Americans would come in even greater numbers both to study Israel's problems and achievements, and to share in the work of creation and upbuilding. "Mr. Ben Gurion expressed confidence that the Israeli standard of living would soon be such that settling in Israel would cease to represent any sacrifice for Jews in the more prosperous countries," Prof. Katsh reported.

☆

The conference of Zionist forces in this country who oppose interference of American Zionist groups in the internal affairs of Israel, planned for October, will be postponed indefinitely, it was announced here at a parley of the Inter-Collegiate Zionist Federation.

☆

A world Hebrew youth convention will be held in Israel to devise methods of spreading Hebrew culture among Jewish youth throughout the world, it was decided in Tel Aviv today at a meeting of the World Hebrew Union. The session also decided to send abroad a cultural delegation of teachers, writers and other intellectuals to help spread Hebrew culture in countries outside Israel.

☆

Thousands of Jews witnessed the burial of the remains of Dr. Nahum Syrkin, founder and theoretician of the Labor Zionist movement, which were brought from New York where Dr. Syrkin died in 1924.

All Israeli ships at Haifa harbor sounded their sirens as the coffin was carried ashore from the S.S. Jaffa. The coffin was brought into the Beth Syrkin, a labor center named after the late leader, and remained there for several hours during which Haifa workers paid their last honors. The funeral convoy later proceeded to Kineret where the remains were interned.

☆

Rabbi Abraham Feinberg, minister of Holy Blossom Temple in Toronto, Canada, has been named one of Canada's "seven greatest preachers," in a poll of listeners to religious radio programs, *Saturday Night*, leading Canadian magazine, reports.

Rabbi Feinberg has been active in interfaith work in Canada. The magazine

Israel Protest Soviet Anti-Zionist Propaganda

The Israel Minister in Moscow protested to the Kremlin against the publication of anti-Zionist matter in the Soviet press and particularly against the aggressive nature of Arab language broadcasts from Russia beamed to the Middle East.

describes him as "a liberal modernist, young at 50, impulsive and an idealist."

☆

Police are investigating an attack by a group of girls upon two Jewish nurses of the Beth Israel Hospital in Boston. Attacks have occurred frequently on the hospital in the past month and police have been on duty in the hospital area.

☆

Jews in Soviet Russia are frustrated in their desire to emigrate to Israel, according to official information compiled in Washington by the Senate Committee on Foreign Relations. "The Jewish people in Russia are inspired by Zionism as they have never before been inspired," the document says. It also deals with the rebirth of anti-Semitism in Russia. The growth of anti-Jewish feelings in the Soviet Union is one of the developments which increase tensions within the USSR, the report states. It blames the Kremlin for the resurgence of anti-Jewish sentiment in the country. Soviet flirtations with the Arab countries are being closely watched by the U. S. Government. Soviet broadcasts in Arabic are being intensified. The Soviet radio claims that 200,000 persons in Lebanon signed the Kremlin's "peace appeal," and that 63,000 signatures were obtained in Syria.

Eddie Cantor Honored

Eddie Cantor, noted comedian, was the recipient here of the 1951 National Service Award of the Phi Epsilon Pi Fraternity in recognition of his contribution "to the essential of Jewish life in America." Cantor is the founder and main contributor to the Eddie Cantor Camp Committee, which annually sends 2,000 city children to a summer camp at Cold Spring, New York. He has raised over \$10,000,000 for the United Jewish Appeal and, in 1950, traveled to Israel to see for himself the needs of the new republic for immigration funds. Phi Epsilon Pi is a national social fraternity consisting of 37 undergraduate and 35 alumni organizations throughout the country. The fraternity was founded in 1904 at the City College of New York.

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

MAURICE BERNHARDT, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Treasurer*

HARRY BLICKSTEIN, *Secretary*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. FRANK SCHAEFFER, *President*

MRS. M. ROBERT EPSTEIN,

MRS. JULIUS KUSHNER,

MRS. CARL A. KAHN,

Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*

MRS. SOLOMON MITRANI,

Recording Secretary

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. HARRY ZAKHEM,

Social Secretary

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

Taleisim for the Holidays

Members and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Children's Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, October 1st and 2nd at 10 A.M.

The Kol Nidre services will be held on Tuesday evening, October 9th at 6:30 P.M.

The services on Yom Kippur will be held Wednesday morning, October 10th at 10:00 A.M. and 3:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Sunday and Monday evenings, September 30th and October 1st (Rosh Hashonah) at 5:22 P.M.

On Yom Kippur, Tuesday evening, October 9th, candles will be lit at 5:07 P.M.

SCHEDULE FOR THE HIGH HOLY DAY SERVICES

Rosh Hashonah Services

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, September 30th and October 1st at 5:30 o'clock and on Monday and Tuesday mornings, October 1st and 2nd at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 9th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, October 10th at 7:00 A.M. The Yizkor service will be held at 10:50 following which Rabbi

Levinthal will preach. Rev. Sauler, assisted by the Center choir under the personal leadership of Sholom Secunda, will officiate.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 10th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11:00.

Sermons for the New Year

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

THE YOUNGER MEMBERSHIP

THE Young Folks League will commence its new season of varied programs and activities with the traditional sponsorship and exclusive participation of its members in the service on the Sabbath of Repentance, October 6, 1951.

The coincidence of this day with the opening of our Fall season, we feel, is symbolic of the spirit of our organization. We are fully convinced that unless we are successful in attracting many more of our members to the ideals and customs which our pulpit represents, our entire program shall have failed in its central purpose.

Let us attend this service and those which follow and prove to our elders that our ties to our traditions are firmly rooted.

* * *

Your President is happy to report that many committees took advantage of the summer months to do important spade work in their respective areas so that there will be less time lost in getting up full steam as our season gets under way. The publication, *Israeli Bond*, and program committees are especially to be commended.

To implement the work of all our committees, we shall need the energy and ideas of many more of our members than heretofore. I cannot urge you too strongly to associate yourselves with one or more of the following committees:

Program Committee — Morris Hecht;
Publications Committee — Rhoda Soicher;
Host and Hostess Committee — Al Miller

and Dorothy Gribetz; *Dramatics* — Harold Rosman, Herb Levine, Consultant; *Fund-Raising* — Harry Deitch and Dorothy Gribetz; *Interest Groups* — Elmer Riffman; *Refreshments* — Pauline Magid; *Door* — Paul Kotik; *Late Friday Night Service Usbers* — Murray Landau and Seymour Eisenstadt; *Israeli Bond Drive* — Dolores Miller and William Brief; *Hebrew Culture* — Seymour Barer, Martin Karlin and Dorothy Gribetz; *Current Events* — Paul Kotik and Frances Green; *Music* — Harriett Bell and Martin Siegel.

Calendar of Events

Tuesday, Sept. 25th — Organizational meeting. Committee chairmen will report to the membership at large on the work and scope of their committees. Members will be given an opportunity to volunteer their services for one or more of the above committees.

Wednesday, Oct. 10th — Yom Kippur Night Charity Frolic.

Tuesday, Oct. 23rd — Simchas Torah Celebration. The Brandeis Group will present an appropriate holiday program. Details will be announced later.

On alternate Tuesdays the Hebrew Culture and Current Events groups will have their meetings. Consult the weekly *Bulletin* for details.

* * *

My fellow-officers and Executive Committee members join me in extending to each of you best wishes for a Happy New Year.

MILTON REINER, President.

Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS — Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

JUNIOR INTA-LEAGUE — Boys and girls in junior years of high school. Cultural and social program.

SHOMRIM — Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

VIVALETs — Girls in the upper grades

of elementary school. Young Judean and social program.

TZOFRIM and MACCABEES — Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES — Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs will be held on Saturday evening, October 13th.

A Message From the President of the Young Married Group

Once again it is my pleasure to greet you as President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all. HERBERT CARR.

Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. October 13th will feature their usual friendly and social "Open Meeting." All boys and girls in college are most cordially invited to join.

Harold Hammer Appointed Administrative Assistant

Mr. Harold W. Hammer has recently been appointed Administrative Assistant to Mr. Joseph Goldberg, Administrative Director of the Center. Mr. Hammer was formerly connected with the Flatbush Jewish Center.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 6:25.

Sabbath services, "Nizabim," Deut. 29:9-30:20, Prophets, Isaiah 61:10-63:9, will commence at 8:45 P.M.

Mincha services at 6:00 P.M.

Rev. Jacob S. Doner will speak on the subject "The Meaning of Prayer" at 5:15 P.M.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 6:45 P.M.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, MISS REBA

Res. 564 Bradford St.

Proposed by Ann Shinder,
Mildred Gallant

COHEN, MISS RHODA

Res. 672 Empire Blvd.

DAVNER, MISS MINNA

Res. 762 Williams Ave.

Proposed by Paul Kotik,
Al Miller

FINK, MISS ROSE

Res. 128 Bristol St.

FLAM, GEORGE

Res. 119 New Lots Ave.

Bus. Steel, 233 Van Sinderen Ave.
Single

Proposed by Shirley Rubin,
Herman Rubin

FRANK, BERTRAND

Res. 580 Empire Blvd.

Bus. Engineer, 475—5th Ave.
Married

Proposed by Leonard Krawitz,
Rhoda Stern

GINSBERG, JOSEPH

Res. 629 Eastern Parkway

Bus. Painting, 505—5th Ave.
Married

Proposed by Irving Stem

HUBERMAN, SOL

Res. 285 Lincoln Pl.

Bus. Dept. Store, 128 W. 31st St.
Married

KATZ, DAVID

Res. 231 Ocean Ave.

Bus. Furrier, 236 W. 27th St.
Married

Proposed by Benj. Katz,
Simon Katz

KIRSCHNER, DR. ALFRED

Res. 433 Crown St.

Bus. Dentist, 569 Dumont Ave.
Married

Proposed by Sam Reich

KORNGOLD, SAM

Res. 207 Kings 2nd Walk

Bus. Underwear Mfg.
Single

LITT, HERMAN

Res. 856 Eastern Pkwy.

Bus. Dresses, 1375 Bway.
Married

Proposed by Dr. Moses Frommer,
Eva Rader

MALBIN, JUDGE DAVID L.

Res. 8701 Shore Rd.

Bus. Magistrate

Married

Proposed by Edward Manes

PUTTERMAN, HAROLD

Res. 1604 St. Johns Pl.

Bus. Scrap Metal, 1211—38th St.

Single

Proposed by Saul Kaplowitz

RADWELSKY, WILLIAM

Res. 227 E. 53rd St.

Bus. Children's Wear, 927 Flushing
Ave.

Married

Proposed by Louis Radwell,

Louis Perlen

ROCKMORE, NAT

Res. 341 New York Ave.

Bus. Shipping, 35 Stone St.

Married

Proposed by Dr. Victor Spevack

SCHRIER, JACK

Res. 3602 Avenue J

Bus. Paper, 10 No. 10th St.

Married

Proposed by Julius L. Horowitz,
Albert Glickman

SCHWARTZ, MAX

Res. 805 St. Marks Ave.

Bus. Coats, 195-10—53rd Ave.

Married

Proposed by Abe Mann

SILBERMAN, MISS CHARLOTTE

Res. 243 Rogers Ave.

Proposed by Irving W. Braaf

SKEER, ABRAHAM

Res. 2 Stoddard Pl.

SLAWITZ, HAROLD L.

Res. 240 E. 51st St.

Bus. Insurance, 240 E. 51st St.

Single

Proposed by Sidney D. Krum,
Aaron Hantman

SWEET, ELI ALEX

Res. 491 Rockaway Ave.

Proposed by David Price,
David Rosenberg

WOLFSON, SAMUEL

Res. 231 Ocean Ave.

Bus. Liquor, 1291 Pacific St.
Single

Proposed by Julius L. Horowitz

ZAMBROWSKY, MISS ROSALIND

Res. 429 Howard Ave.

Proposed by Morris Hecht,
Harold Kalb

ZIMET, SIDNEY

Res. 742 Montgomery St.

Bus. Lawyer, 44 Court St.
Married

The following have applied for re-instatement:

AMSTER, DANIEL

Res. 1577 Carroll St.

Bus. Clothing, 94 Flatbush Ave.
Married

Proposed by Sol and Phil Amster

TRIEFLER, HARRY

Res. 199 Sullivan Pl.

Bus. Plumbing, 304 Rogers Ave.
Married

Proposed by Bernard J. Aaron

Late Applications

BEITZ, MISS ELAINE

Res. 85 E. 45th St.

ANNUAL MOTHER - DAUGHTER LUNCHEON and FASHION SHOW

Presented by the SISTERHOOD

Wednesday Afternoon, October 31st, 1951, 12:30 o'clock

Make your reservations by calling — Chairman, Mary Kahn — SL 6-4088
or

Co-Chairman, Dubbie Jackman — PR 3-4433

Subscription — \$6.00, including gratuities

COLEMAN, JEROME

Res. 1237 President St.
Bus. Teacher-Writer, 1 Beekman Pl.
Married

Proposed by Sam Schoenfeld

GITTLER, ISIDORE

Res. 751 Troy Ave.
Bus. Mfg., 110 W. 40th St.
Married

*Proposed by Jack Max,
Louis Kotimsky*

GREENWALD, HERMAN

Res. 660 Crown St.
Bus. Board of Education
Married

*Proposed by Harry Blickstein,
Sam Schoenfeld*

HEIFERMAN, MISS ANN

Res. 1379 Carroll St.
Proposed by Mrs. Chas. Bellin

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Eugene Lampal of 210 Clinton Avenue on the Bar Mitzvah of their son, William, which will be celebrated at the Center this Sabbath morning, September 29th.

Acknowledgment of Gift

We acknowledge with thanks receipt of a donation from Mr. and Mrs. Nathan Garelik in honor of the Bar Mitzvah of their son and Bas Mitzvah of their daughter.

Holiday Gym Schedule

The Gymnasium and Baths will be closed Monday and Tuesday, October 1st and 2nd for the Rosh Hashonah holiday and will reopen on Wednesday morning, October 3rd for women at 10 A.M.

The following week, the department will be open for men and boys on Tuesday afternoon, October 9th (Erev Yom Kippur) from 1 to 4 P.M., will be closed on Wednesday, October 10th (Yom Kippur) and will reopen on Thursday morning, October 11th for women at 10 A.M.

HOROWITZ, MISS PAULINE

Res. 1681 Union St.
Proposed by Mrs. Rose S. Levitas

KARLIN, EDWARD M.

Res. 541 Montgomery St.
Single
Proposed by Abraham Karlin

PINQUIST, ALEX

Res. 144 Beaumont St.
Bus. Tools, 124 Baxter St.
Married

STORCH, MRS. GLORIA

Res. 1333 President St.
Proposed by Joseph Goldberg

STRIETER, DAVID

Res. 959 Utica Ave.
Bus. Catering, 667 Eastern Pkwy.
Single
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LETTER TO THE "REVIEW"

I CAME across a poem by Hon. Franklin K. Lane, Secretary of the Interior under President Wilson, in which he made the flag express the meaning of America. This stirring and beautiful work should be read frequently in every school, synagogue, college and home and framed to hang on walls. Mr. Lane himself was a naturalized citizen. May I suggest that you give this outstanding poem suitable space in the *Brooklyn Jewish Center Review*. —NATHAN D. SHAPIRO.

FRANKLIN K. LANE'S POEM

I am not the flag, not at all. I am but its shadow.

I am whatever you make me, nothing more.

I am your belief in yourself, your dream of what a people may become.

I am all that you hope to be, and have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the Constitution and the Courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

I am the battle of yesterday, and the mistake of tomorrow.

I am no more than what you believe me to be and I am all that you believe I can be.

I am all that you make me, nothing more.

I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making.

Library Schedule

The regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

PAGING SISTERHOOD!

"L'Shana Tora!" *The New Year dawns—5712, and again we in Sisterhood start from "Berashith," the beginning. For the women of the Center the traditional call of the shofar heralds more than the New Year. It is a call to us for self-renewal and devotion to the task of meeting our responsibilities toward our families, our community, our synagogue, and our Sisterhood.*

As we usher in the New Year, let us pause to reflect on the deeper significance of the predominating purpose of our Sisterhood. According to our Constitution, Sisterhood's aim is to encourage Jewish endeavors and the practice of religious tradition, and to further the spiritual, material, and social interests of our Center and our Sisterhood. Let us rededicate ourselves to achieve these aims by attendance at Synagogue services and by cooperating in all Sisterhood functions and projects. Then indeed will our Sisterhood continue to be a vital, cohesive force in our Center and in our Community.

BEATRICE SCHAEFFER,
President.

Israel Bonds

The great philosopher, Maimonides, once said that there were eight degrees in the giving of charity—one higher than the other, and it is the *highest* of these which states, "He who helps a fellowman to support himself by a gift, or a loan, or by finding employment for him, is thus helping him to become self-supporting."

By purchasing Israel Bonds, you are not giving charity, but you are helping our fellow-Jews to become self-supporting. Israel is now faced with an economic crisis. Let us help it in its unique and adventurous struggle to construct a true democracy, comprised of peoples of different social, cultural and linguistic backgrounds, but all Jews.

A Bond for Israel is an INVESTMENT in Israel. You too can have a share in the New State by purchasing bonds. Please call Chairman Irene Perlin, PR 3-0677, or co-Chairman Anne Weissberg, ST 6-3932.

Calendar of Events

Thursday, Oct. 11th—Executive Board Meeting, 1:00 P.M.

Thursday, Oct. 18th—Women's League Succoth Party at the Jewish Theological Seminary, 1:00 P.M.

Wednesday, Oct. 24th—Sisterhood General Meeting, 1:00 P.M.

Wednesday, Oct. 31st—Annual Mother-Daughter Luncheon and Fashion Show, 12:30 P.M.

Annual Mother-Daughter Luncheon and Fashion Show

The Annual Mother-Daughter Luncheon and Fashion Show will take place this year on Wednesday, October 31st. Since this will be the Fifteenth Annual Luncheon, it will be a gala occasion and all Sisterhood women are urged to attend. Valuable door prizes will be distributed. Reservations should be made with Chairman Mary Kahn, SL 6-4088, or co-Chairman Dubbie Jackman, PR 3-4433.

Publications

"The Jewish Home Beautiful," depicting in story and in beautiful illustrations the meaning of all Jewish Holidays, is now being sold by our Sisterhood. May we suggest this as an appropriate and timely gift for the High Holy Days. The price of the book is \$1.75. We also have on hand a Baby book, beautifully bound and illustrated, suitable as a gift for mothers of babies, priced at \$3.00. These can be ordered through Publications Chairman Rose Bromberg, PR 3-5004.

News of Women's League

The Annual Succoth Festival of the Women's League will be held on Thurs-

day, October 18th, at 1 P.M., at the Jewish Theological Seminary. A beautiful and inspiring program is being prepared, followed by appropriate holiday refreshments. All Center women are invited to attend.

Sisterhood is proud to announce the donation of a partial scholarship to Camp Ramah. Ramah, which is one of the few Hebrew-speaking camps in the country, has an intensive Hebrew cultural program, and trains young boys and girls for future leadership in Jewish life. It is run under the auspices of the Jewish Theological Seminary. The scholarship was given in memory of the late Lucy Greenberg, beloved wife of our president, Judge Emanuel Greenberg.

Cheer Fund Contributions

Mrs. Anna Witty, in memory of her mother, Mrs. B. Reibstein.

Mrs. Ruth Bernhardt, Mrs. Anne Goldberg, Mrs. Sadie Halpern, Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Mrs. Reibstein.

Mrs. Sarah Epstein, Mrs. Sarah Klinghoffer, Mrs. Sarah Kushner, Mrs. Ganya Spinrad, Mrs. Beatrice Schaeffer, in memory of Mrs. Bertha Schenker, mother of Mrs. Bess Altman, and in memory of Mr. Nathan Becker, father of Mrs. Ganya Spinrad.

The Goldman Family, in memory of their father, Mr. Abraham Goldman.

Mrs. Sadye Halpern, Mrs. Lillie Lowenfeld, in memory of Abraham Gross, father of Mr. Henry H. Gross.

Mrs. Sarah Klinghoffer, in memory of Mr. Meyer A. Rosen, Mr. Herbert Turner and Mrs. Solomon Mitrani's sister.

Mr. and Mrs. Emanuel Goldsmith, in honor of their daughter Elaine's marriage.

Mr. and Mrs. Samuel Katz, in honor of the birth of their great-grandson.

Dr. and Mrs. Louis Nelson, in honor of their daughter Harriet's marriage.

Cheer Fund donations can be made through Social and Cheer Fund Chairman, Lil Zakhem, PR 3-5775—in honor of joyous occasions, or in memory of sad events.

Kiddush

For those wishing to celebrate a "simcha" in an appropriate and traditional manner, we would suggest the sponsoring of a Kiddush for the Junior Congregation to be given after Sabbath Services. Please call Mrs. Frank Schaeffer, PR 3-2744, to make arrangements.

SECOND GENERAL MEETING OF THE SEASON

Wednesday Afternoon, Oct. 24
(United Nations Day at 1:00 o'clock)

We have planned an inspiring program to celebrate the sixth birthday of the U.N.

The speaker for this occasion will be

MISS HILDA YATSING YEN
Member of the U.N. Speakers
Research Committee.

Her subject will be

"OUR BEST HOPE FOR PEACE
IS U.N. PLUS YOU"

An appropriate musical program is being arranged for this meeting.

Please reserve the date!

LATEST VOLUME OF BEN YEHUDAH'S DICTIONARY PRESENTED TO TRUMAN

RECENTLY, the latest volume of a great Hebrew work, "A Complete Dictionary of Ancient and Modern Hebrew," was dedicated and presented to President Truman. The author was the remarkable Eliezer ben Yehudah, who is the celebrated pioneer in the evolution of Hebraic culture. Born as Eliezer Perlman in a small Lithuanian village in the environs of Wilna almost a century ago, he received in his youth the traditional education in the Heder and the Yeshiva, but he stepped out into the world of modern education when he entered the "gymnasien" in the White Russian city of Dinunburg, now Dwinsk.

In this school he at first came under the influence of the nihilistic thought then prevalent among the Russian intellectuals. At that time too the Haskalah, or Hebrew intellectual movement, became strong among the Jews of Russia and Poland. Under the leadership of the journalist Perez Smolenkin and of M. L. Lilienblum many young men were weaned away from the idea of a sentimental universalism and began to espouse a Jewish nationalism. Among these was also young Perlman. At the completion of his study at the Preparatory school young Eliezer decided to study medicine, and to accomplish this purpose he had to move from the then benighted Czarist Russia to a more liberal surrounding in Paris. There he studied medicine at the University of Paris but became ill.

He had written an article, "Shechla nikhlada," published in the Hebrew magazine, *Ha Shakar*, in which he advocated the return of the Jew to Palestine, the original homeland. But with him this was not merely a matter of talk. Because his illness did not permit him to continue with his studies, he immediately carried out his plans and with his young wife, whom he met in Vienna, he settled in Jerusalem. Though physically weak and sickly, he was spiritually a man of tough fibre, earnest and energetic. And in Jerusalem, he immediately ventured into his idea that the Jewish revival must come about not merely through colonization in Palestine or elsewhere, but also through acceptance of the Hebrew of his ancestors as the modern tongue of the

settlers in the land of the Patriarchs and the Prophets of Israel. The reformation began in his home. He forbade the use of any language but Hebrew and refused to answer unless he was addressed in that language.

This aroused wide criticism, especially among the extreme orthodox, for Hebrew had become the language of prayer and of the literature of Rabbinic discussion, of the Codes and of the Responsa. Ben Yehuda also opposed the so-called system of the "Halukah," that is, the stipends meted out to the settlers from funds collected throughout the Diaspora for the support of those who settled in Palestine to spend their lives in Talmudic studies and to die and be buried in the holy soil.

So strong was the opposition to Ben Yehudah that he was slandered before the Turkish Pasha, governor of Jerusalem, for some of his articles in the *Ha Levi*, a Hebrew periodical edited by him, and he was arrested and imprisoned for a short period. His incarceration did not weaken his spirit. He fought for the establishment of schools where modern Hebrew would be the spoken language. He organized the "Va-ad Ha-Lashm," the Language Board, in 1889, to which scholars came regularly to add new words for use in the daily life of the Jewish community. Eliezer ben Yehudah lived to see his ideal realized, for Hebrew became the medium of conversation among the Palestinian Jews and indirectly among some Diaspora Jews.

Eliezer ben Yehudah was by nature a scholar. He spent a great part of his active and stormy life in study and the result of this study is his great "Thesaurus," known as the *Milon Ha-Lashm Ha Ibri Ha-Yeshana Ve-Ha-Hadasha* (A Complete Dictionary of Ancient and Modern Hebrew). In the library of the Brooklyn Jewish Center we have this work in thirteen volumes but it is not yet complete. There are still a few volumes to be published posthumously by a board of editors. It contains every word used in Hebrew, past and present, and quotes the sources where it is found.

The Hebrews have not forgotten Ben Yehudah. A number of Palestinian cities have streets named in his honor. But it

is his great dictionary which is a distinguished memorial to his name. The seed which he planted in the somewhat sterile soil has now become a thriving plant. Hebrew, the dead language, is now the modern language.

—DR. ELIAS N. RABINOWITZ.

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FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
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A DOCTOR VISITS ISRAEL

(Continued from page 10)

before the great influx of immigrants most of the doctors, especially the very good ones, found it difficult to make a living and joined the Kupat Holim. Its medical director, Dr. Berman, is one of the most brilliant women I have ever met, both as a person and as a doctor. She requested me to send to her as many doctors from the U. S. A. as want to come, especially pediatricians and orthopedic surgeons.

I was greatly impressed with the way the kibbutzim take care of their aged and their children. The children on these farms are the most beautiful I have ever seen, and it is pleasurable to note that many of them reaching the age of ten know four to six languages. Their general I.Q. is very high because they are made to grow up with an independence and a resourcefulness that even our own children could beneficially copy.

My mission was to advise the government in regards to a poliomyelitis epidemic that was added to its numerous other *tzores*. Up to now there have been

over 2200 cases of this disease. I found that what was mostly needed was trained personnel. I have arranged to bring to the U. S. eight physiotherapists for special training. They will be trained and housed at the Jewish Sanitarium for Chronic Diseases of Brooklyn. I have also arranged for three doctors to be sent to the U. S. A. for special work in the rehabilitation of the crippled. They will be trained and housed at Columbia University and New York University. These will be able to return to Israel within a year and act as teachers for others. As for special hospital facilities I recommended to the Government that an inpatient hospital of 150 beds be built in the Tiberius region, like our Warm Springs institute in Georgia. I also recommended that ambulatory clinics for rehabilitation be built and attached to the Government Hospital in Haifa, Berlenson Hospital in Tel Aviv and the Hadassah Hospital in Jerusalem. Of course all this requires money. I will be bothering many of my moneyed friends about this.

JUDAISM AT YALE

(Continued from page 10)

few students from Israel are around, but only rarely is there a spurt of Zionist militancy. The prevailing mood in Jewish affairs is not to overdo things, not to flaunt Judaism too openly. The Hillel Foundation, however, has certainly not

neglected to maintain what one may describe as a "respectable, leisurely" cultural, religious, and social program of Jewish living on the Yale University campus.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

THE nineteenth season of the Brooklyn Jewish Center Institute of Jewish Studies for Adults will hold its formal opening of the season's work on Wednesday evening, October 31, at 8 P.M. Both Dr. Levinthal and Rabbi Saltzman, directors of the Institute, will outline the program of studies for the coming year.

Courses will be given in conversational Hebrew from the elementary grade to very advanced classes, on Wednesday evenings. Courses in Jewish History and Talmud will be held on Tuesday evenings; Religion on Wednesday evenings. We will also continue the morning courses in Bible and the philosophy of Jewish Religion Wednesday mornings with Dr. Alexander J. Burnstein as instructor, and Mr. Shpall will continue with his Hebrew classes. The morning classes are for women only.

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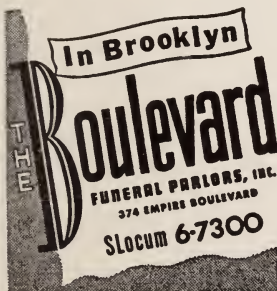
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The Brooklyn Jewish Center Review

October, 1951

THE AMAZING DISRAELI

By JACOB S. MINKIN

First of the "Review" Portrait Gallery

JUVENILE DELINQUENCY IN ISRAEL

By EDMOND FITZGERALD

A Revealing Report on Crime and Youthful Delinquency
in the New State by the Chief Probation Officer of
Kings County Court

THE NEW DANGER IN THE MIDDLE EAST

By WILLIAM I. SIEGEL

The Actions of Egypt and Iran May Forecast a
Critical Situation for Israel

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

OCTOBER 1951 — Tishri 5712

No. 7

THE NEW DANGER IN THE MIDDLE EAST

THE swift dramatics of the Near East situation are unique in history.

Empires have gradually decayed in the past, but until now there has been no instance of disintegration almost overnight of an empire which only thirty years ago spread over a great part of the globe. In 1914 Great Britain had possessions, or at least associations, in every continent. Since the end of the First World War she has been ejected from almost every one of these.

This breakup arouses mixed feelings. An impartial historian must concede the inevitability of the process and the justice of the end result. Britain is now ultimately paying for the inequities in practice of a colonial policy which for generations was a stain on the conscience of mankind. Its exploitation of so-called backward people was not as bad as, for instance, that of the Belgians in the Congo. The English can claim at least to have attempted to bring order, law and civilization into areas of barbarism. Nevertheless, all of England's rules of conduct in relation to its colonial dependencies were always made and practiced for the ultimate benefit of its trade, its power and its possessions.

Since the beginning of the Napoleonic era there has been a strong and steady current of nationalism and independence which has borne the cargo of history. This period has witnessed the creation of many new nations and, concomitantly, the destruction of ancient tyrannies. It is unfortunate in the highest degree that the last generation has produced the im-

pediment first of Nazism, and now of Communism to this steady flow of liberation. The hope of mankind lies in the destruction of these obstructive forces.

What we have said above means, in sum, that no one can, on the basis of abstract justice, blame either the Iranians or the Egyptians for their accomplished or intended expulsion of the British from territorial control or business influence within their respective domains.

However, account must be taken of several other factors. One is that the dominant rulers of both countries are in all probability not moved by conceptions of either abstract justice or pure patriotism. They are fishing in very muddy waters, but the mud has been deposited by Russia. Obviously, nothing better serves the purposes of the communist oligarchy than to create trouble for Britain and the West in general wherever the ground of such trouble lies fallow for planting. In particular is this true where it can be done without cost or danger to the Soviets. In the case of Egypt, for instance, the Russians have managed to put the British in the position of being obliged to enter upon a state of actual although undeclared hostilities with Egypt. British troops are arrayed in battle formation along the Nile and around the Suez Canal. No one knows how soon this state of preparedness will develop into an actual battle. The only certainty appears to be that the condition must become very much worse before it can become any better.

We have two concerns with this situa-

tion. The United States, however reluctantly, must see eye to eye with Britain in the Egyptian imbroglio. At all hazards the Suez Canal must be kept open and free from the danger of Russian control. We cannot accept, at even very much less than face value, any Egyptian promise of such freedom under unlimited and uncontrolled Egyptian authority over the canal.

It has always been clear—although the British have stubbornly and blindly refused to see the clarity of the fact—that the interests of the Arab world rest in the weakening and eventual destruction of Western power. Every instinct of the governing classes in the Eastern world is in conflict with the essential democracy of the West. The *leit motif* of the one is the feudal governance of the many by the few in a system which must insist upon and perpetuate ignorance, poverty and lack of opportunity. The central doctrine of the way of Western life is the sovereignty of the people: the doctrine that the state exists only for the benefit of the people, and that its resources must be devoted to their good.

For these reasons, for the security of our future, the United States is obliged to insist on the internationalization of the Suez Canal and upon the use of any means which, fairly and without unnecessary diminution of the Egyptian sovereignty, are conducive to that end.

Last week our government, in conjunction with the French and British governments, offered a pact for the joint defense of the Suez Canal in which Egypt would participate. The Egyptian govern-

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A CALL TO PARENTS

THERE is no more urgent problem facing American Jewry today than that of Jewish education. We have pleaded this cause again and again from pulpit and platform.

The American Association for Jewish Education, a national organization composed of leaders of Jewish thought throughout the land, has issued a Call to Jewish Parents, which I would want every American Jew to read and to take to heart. It is worded so beautifully,

(Continued from page 3)

ment has countered with an abrogation of the 1936 treaty with Britain providing for the stationing of British troops around the canal and for British use of Egyptian ports, airfields and communications in the case of war. It has also demanded British departure from the Sudan. Thus an impasse has been created which cannot be allowed to exist. A compromise must be found. The question is one of price. What that price will be cannot, of course, now be clearly foretold. It can only be indicated that in any event the United States and its allies must not be left powerless to move freely in the East and the Near East for the protection of our proper rights.

The situation has another facet—it is effect upon Israel. There is in process of formation a Mediterranean equivalent of the North Atlantic Pact. Thus far, of all the powers lying around the Middle Sea, only Turkey, Greece and Egypt have been offered participation. The exclusion of Israel has been pointed. The question is whether that exclusion is to be permanent. It is difficult to see how an alliance designed to protect democracy can be based upon the exclusion of the only democratic power in the Near East. We are therefore led to believe that the proposed setup is only temporary, and is dictated by the belief that entrance of Egypt will be facilitated thereby. In the meanwhile, however, Israel is concerned over the possibility of a shift in the balance of power between it and Egypt.

and describes the need of Jewish education so simply and yet so poignantly, that I am taking the liberty of incorporating it in this column in the hope that every member of our Brooklyn Jewish Center will give heed to it. Here is the message:

"These are not calm years in which to raise children. The pressures and tensions generated in this era of uneasy peace have their inevitable effect upon every parent, upon every child.

One of the first methods of implementing such a pact would be the military strengthening of Egypt. As Egypt thus becomes better armed and stronger, Israel becomes *pro tanto* weaker and less defensible. This cannot fail to alarm Israel, at least while the state of war between her and Egypt continues to exist. One wonders how long the British, and our own State Department British-Arab-minded clique, will continue to make policy on the basis of prejudice and predilection. It would certainly seem to be more realistic for the Western powers to insist, as a condition of Egyptian participation in an alliance, that peace be declared with Israel. It would certainly also seem to be the merest common-sense that the Western powers should, for every act of militarily strengthening Egypt, *pari passu* strengthen Israel.

The Israelis, in this situation, must immediately embark upon a program of self-discipline. The ideological differences among the left, the centre, and the right; among the fundamentalist-religious and the modernist-religious—all these, while expressive of deep-seated conviction and age-old principle, are expensive luxuries which Israel and its people cannot afford in the face of the possibility of war and destruction. Unity must be achieved, and these internal conflicts subordinated for as long a time as will be necessary for the firm establishment of the country's safety.

—WILLIAM I. SIEGEL.

"Every parent, everywhere, seeks to provide all that he can for his child's well-being, education and healthy adjustment to the world in which he must live.

"You, as a devoted parent, want to share with your child all that is yours and all that you hope to have. You want to provide him with the basis for a happy, rich and balanced life, a life in which he may taste the joys of all that is good and beautiful in our world.

"To provide fully for your child's emotional and mental well-being; to endow him with a share in your joys, memories and associations; to make him a valued neighbor and citizen; to enrich his life with the priceless heritage of religion and culture amassed in 3,000 years of Jewish creativeness—to give him all of these things you must provide him with a sound and effective Jewish education.

"Through the Jewish education which you provide for your child you will link him with the richest spiritual treasures of mankind, with the ethical and moral foundations of democracy and with a religious culture which has ennobled human society. To pass this heritage on to your child is to give him strength to meet life's problems, to enlarge his ability to see life in full perspective and to enjoy and employ its wonders.

"This year, Jewish parents throughout America will observe October as Jewish Education Month.

"What is our obligation to our children?

"To those children not yet enrolled for a Jewish education in the schools of our choice—to enroll them now.

"To those children who have been attending Jewish schools—to see that they are enrolled and ready to begin the new term.

"To those children who have completed the elementary phase of their education—to enroll them for the advanced studies of deeper meaning for which they are now prepared.

Once this Call will be heeded by Jewish parents, we may be certain to witness a renaissance of Jewish religious and cultural life in this land that would shed lustre on the Jewish name and to our contribution to America.

Israel H. Peruthal

THE AMAZING DISRAELI

By JACOB S. MINKIN

IT IS not easy to account for Benjamin Disraeli. His life does not conform to the pattern of most men who rose from obscurity to rule states and nations. The many books that were written about him have only succeeded but slightly in raising the veil of this strange and extraordinary man, but they have not fully explained or revealed him. He was born centuries out of his time. Under the brilliant Andalusian skies of Moorish Spain, where a number of his ancestors combined political sagacity with devotion to the muses, we might have understood him, but in the drab, austere Victorian England, with its tradition of caste and lineage, Benjamin Disraeli, both poet and statesman, remains an unsolved enigma.

He was a man of genius exasperating and entertaining, a fascinating personality who squandered his great gifts on fame and power without at the same time losing contact with the higher realms of imagination. He was an artist and practical man of affairs without one of his accomplishments suffering from the splendor and greatness of the other. He was born with a strange and novel ambition, and tolerated no obstacles to attain his goal. He wrote with Heinesque humor and Byronic fire, and like the latter, he was eager to act out what he wrote. His life was tense with dramatic interest, and he himself was the strangest romance of all the fantasies he wrote. There was something stupendous about the man and his achievement to be remembered and written about after seventy years had passed over his grave.

Benjamin Disraeli was not a creature of circumstances; rather he shaped and created the circumstances which raised him to greatness. He knew how to dramatize himself, and was cunning in attracting and holding public attention. But these cannot have been the qualities

that maintained him in power over a longer period of time than any other statesman of his age, for the England of his day was at the very peak of her political and cultural greatness. It was an England that boasted Peel, Gladstone and Palmerstone in political leadership, Robert Browning and Tennyson in poetry, Dickens, George Eliot and Meredith in fiction, Carlyle and Matthew Arnold in literary criticism, Charles Darwin and Thomas Huxley in science. To have preserved his eminence in such society men Disraeli must have possessed something more compelling than mere glitter.

The "Encyclopedia Britannica" cannot be suspected of partiality toward the Jewish-born Prime Minister, yet it writes that Disraeli was "remembered after death more widely, lastingly, affectionately, than any other statesman in the long reign of Queen Victoria," and filled a "greater space in the mind of England twenty years after death than Peel or Palmerstone after five." George Saintsbury, a literary critic of unrivalled authority, observed, "Disraeli not only founded a remarkable school, both romantic and political, but he was, and will remain, the sole and magnificent exponent of it, till nature shall again mold a man as many-sided."

Courage and the hunger for achievement, a will to power and an awareness of his superior faculties are the key to Disraeli's life and character. A ravening ambition for fame was the child of his youthful fancy and the staff of his maturing years. His eye was on the slippery pole of fame, and he vowed that nothing would stand in the way of reaching his goal. Son of a people which for centuries was condemned to isolation, he longed for power, for fierce encounters and adventures of all possible kinds. His youth was spent in a bookish atmosphere, but he beheld distant visions of an exciting career. He entered in his diary: "My mind is a continental mind. It is a revolutionary mind. I am only truly great



Benjamin Disraeli as a young man

in action. If ever I am placed in a truly eminent position, I shall prove this. I could rule the House of Commons, although there would be great prejudice against me at first."

Benjamin Disraeli is one of the few men in history whose ability matched his ambition. He had a burning love for knowledge, together with courage, enthusiasm, an unrestrained faith in himself, a fiery will to succeed, and—in contradiction to his passionate and tempestuous nature—an almost unlimited capacity for waiting. He could be grave and austere, amusing and entertaining, electrifying drawing rooms with his wit and merriment, and fall into deep melancholy silences which were not any less eloquent than his words. He was generous and forgiving, but defiance incarnate when challenged. He was proud and romantic, but few men had a keener perception of the practical affairs of life than he.

Jacob S. Minkin has been a student of Disraeli's life throughout his literary career, which in fact began with his monograph, "Benjamin Disraeli: A Character Study," published by Bloch.

"To enter high society," Disraeli wrote when he was very young, "a man must either have blood, a million, or genius." He was conscious of his genius, for there was neither "blood" nor wealth in the family into which he was born. His father, Isaac D'Israeli, a chill and pedantic man, who was the first of his family to be born in England, adopted a literary career in which he was but moderately successful. The several volumes he published were marked neither by the highest talent nor by originality. He was a compiler rather than a creator. His best known work, "Curiosities of Literature," in six volumes, was more familiar for its curiosities derived from the works of other writers.

Isaac Disraeli's relation to Judaism and to the Jewish community in which he lived, was a negative one. Nominally he belonged to the Bevis Marks Synagogue, the house of worship of the Spanish-Portuguese Jews, but he rarely attended its religious services nor took part in its affairs. It is maintained that religiously he was far in advance of his times, and that he was perhaps the first English Jew to take a modern attitude toward Jewish religious ceremonies. But the fact is, he inherited from his mother a hostile attitude toward Jews and Judaism. It irked her that she was born a Jewess, and she never forgave her husband for "humiliating" her with such an outrageous symbolic name as D'Israeli. While Benjamin touchingly remembers his grandfather, with his velvet skull-cap, kindly manner, and wonderful stories from the Bible, he recalls his grandmother with horror as "a demon." "No kindness, no tea, no tips—nothing," he writes.

Her son, Isaac, proved only too faithful to his mother's precepts. He avoided the company of Jews, and when a quarrel developed between him and the Bevis Marks Synagogue, he eagerly took advantage of the opportunity to have his name stricken from membership in the congregation. He did not, however, abandon the religion of his fathers, and twenty years after this episode, he wrote his "Genius of Judaism," in which he spoke enthusiastically of the Jewish religion and the Jewish people. Even so, after his father died, he allowed himself to be persuaded by his Christian friends to have his highly gifted son, Benjamin, baptized in the religion of the Church of England.

This happened in the year 1817, when the future Prime Minister of England was thirteen years old, the age at which, normally, Jewish boys become Bar Mitzvahed, and assume the traditional responsibilities of Jewish life.

It was as cold and cynical a betrayal of Judaism as was ever perpetrated, a desertion all the more detestable because, considering the circumstances and the tolerant atmosphere of the country in which it was committed, there was neither excuse nor provocation for it. In Europe, particularly in the German-speaking countries, where only a Christian could hope for a career and distinc-



Mrs. Wyndham Lewis, the woman Disraeli married when he was 35 and she 50

tion in the professions, there was a veritable stampede to the Church. Whole Jewish communities were dissolved in the holy water of baptism. Where parents could not bring themselves to take the plunge themselves, it was a common expedient to have their children baptized. Although morally contemptible, the motivation for this flight from Judaism is clear. The victims did not create the circumstances; they were created for them. But in the England of D'Israeli

Jews rose to social and political recognition without the moral perversion of baptism. The classical example of a man sturdy in his faith, firm and unshaken in his Jewish loyalties, is, of course, the massive and imposing figure of Sir Moses Montefiore, who attained a position of social and civil eminence never reached by any other Jew in any other country without compromise of conscience. He was a member of the Athenaeum, the most exclusive club in London, a Fellow of the Royal Academy, foremost scientific body in the United Kingdom, High Sheriff of the City of London and of the County of Kent, and was introduced for Knighthood by the Duke of Norfolk, first Peer of the Realm. Lionel de Rothschild is another illustration. When he was elected to Parliament and, as an observant Jew, could not take his seat because the law demanded that he take a Christian oath, the wording of the oath was changed to conform to his religious scruples.

Brought up in a home in which Judaism played no part, if it was not derided, young Benjamin was barely conscious of the change of faith his father had connived for him. Of a romantic and impressionable nature, he was attracted rather than repelled by the church atmosphere, with its gorgeous vestments, clouds of incense, great choirs and sublime music. The gothic architecture of the churches and cathedrals, too, made a deep impression on the imaginative mind of the youth brought up on the medieval tales of Sir Walter Scott. Altogether, it was a new Benjamin that emerged from the religious surgery that was performed upon him. Whereas before he was not like the other boys in the school he attended, and had to stand aside during prayers, he was now one with them in their religious songs and celebrations. And having changed his religion, he also revised his surname by dropping the apostrophe.

At eighteen, with his formal schooling behind him, Benjamin Disraeli was an extremely attractive young man with soft, liquid eyes, a sensitive mouth, and a face of extraordinary pallor. His father's friends found him charming, precocious, and amusing, although slightly impertinent. Little, however, did they know that what seemed to them insolence was a mask by which Disraeli cunningly concealed his bitterness and disappoint-



Disraeli in his elder years

ment with himself. At his age Byron and Shelley had already written their great cantos and become famous, while he, frenzied with ambition, was maturing into manhood with only prospects of an uncertain future before him. His father was in favor of a practical profession for his ambitious son, and had him enter a solicitor's office. But soon Benjamin quit. "To succeed as an advocate," he wrote, "I must be a great lawyer, and to be a great lawyer, I must give up my chance of being a great man."

Visions of wealth and power invaded his mind. He speculated on the stock market and conceived the founding of a great newspaper in partnership with Sir Walter Scott, then world famous. For months he lived in an atmosphere of success and adoration. When both enterprises collapsed, he was left without money, without friends, without a place in society, and with huge debts he saw no means of discharging for years. It was a sad awakening from so rosy a dream, and he was utterly discouraged.

But only for a while. Quietly, without disclosing his secret to anybody, he worked feverishly on a novel. It was the safety valve of Disraeli's passions, hopes, and aspirations. When "Vivian Grey," a brilliant society novel of glittering salons,

in which a whole array of London's most noted social figures are playfully and flip-pantly satirized, appeared anonymously, all England read it, laughed, admired. Overnight, like Byron, the author, not quite twenty-one, became famous. The book was an instantaneous success. For months ladies discussed the audacious anonymous author over their tea-cups.

When, however, the identity of the writer was discovered, many persons high in the social circle were less than amused. They were scandalized and outraged at the impertinent young Jewish parvenu who dared to lampoon and caricature them in his book and make them a laughing stock before all the world. But amused or outraged, Benjamin Disraeli was no longer an unnoticed young-man-about-town. He was hailed and lionized by friend and foe alike, and his biographers assure us that his table was covered with invitations from people he never met or knew. His conversation was witty, ornate and eloquent.

He wrote other books in quick succession, notably "The Young Duke." The subject puzzled the elder D'Israeli. "What does Ben know about dukes?" Ben knew little about dukes but, as often happens, imagination is stronger than fact. For in this book, as in "Vivian Grey," the author let his fancy roam freely like a gorgeous butterfly over the highly colored sprays and flowers of royal gardens and palaces he had never seen but wherein he himself was shortly to reign as undisputed master and dispenser of destinies.

But the strain had affected Disraeli's health, and he was in sore need of rest and relaxation. He took to travelling, and his itinerary covered many lands and civilizations. He spent some time in Egypt, climbed the pyramids, sailed up the Nile, and let his mind linger reverently on the exotic splendor and beauty of ancient Thebes. Floods of memories invaded his thoughts. He remembered that Egypt was the land where Moses was born, where, in the grey past his ancestors had been enslaved, the land which remained an undying memory in Jewish ritual and prayer. He was moved by the almost fantastic glory and grandeur of Spain, the dazzling Andalusian skies, the broad squares and colonnades of Cordova, the delicate traceries of the Alhambra, and the still magnificent remains of

Moorish and Saracenic architecture. Here, too, he mused, his forebears had lived and labored and created, and the traces of their achievements had been wiped out as if they had never existed.

But it was when his pilgrimage reached the Holy Land and he wandered over the sacred places he had read about and remembered from the stories his grandfather had told him, that he was deeply moved. Here he was faced by the mother of faiths, by the cradle of civilization. He bowed in reverence before the Western Wall, all that was left of the glory and splendor of King Solomon's Temple, and he spent hours of meditation at the tombs of the kings of Israel. The rocks, the hills, the bare, gaunt trees from which every vestige of foliage had been blasted by the winds and storms had a meaning for him. It is probable enough that as he stood awestruck in the land of Israel's kings and prophets, and as he gazed on Mount Zion from which the law went forth, the thought passed through his mind that the true aim of his political ambition, which was beginning to take shape within him, should be to win back the Holy Land for the chosen people and restore the sceptre of Judah.

The spell of the Holy Land never left Benjamin Disraeli. It is present in several of his best written imaginative works. "David Alroy," a picturesque romance of



A political cartoon showing Disraeli cracking his teeth on his supposedly impregnable opponent, Sir Robert Peel. But Disraeli emerged the victor.

the self-styled Prince of Captivity, who died a martyr's death in his effort to liberate the Jews from the Turkish yoke, is as remarkable a prophecy of the Jewish national rebirth as was ever written. In one passage, when the high priest addresses Alroy, Disraeli speaks the language of the most modern Zionists: "You ask me what I wish: my answer is the Land of Promise. You ask me what I wish: my answer is Jerusalem. You ask me what I wish: my answer is, the Temple, all we have forfeited, all we have yearned after, all for which we have fought, our beauteous country, our holy creed, our simple manners, and our ancient customs."

"Coningsby," one of Disraeli's most skillful novels, is steeped in the color and poetry of the Holy Land—the color and poetry as the florid mind of the author conceives them. Sidonia is a dream-picture of the writer himself, a grand, mysterious figure, a Marrano Jew who, although nominally a Christian, loves and practices the precepts of the Jewish faith. He rhapsodizes the glory and splendor of the Jewish race and religion. They are deathless, timeless, indestructible; they are not lost in the mass of mankind. They have not only created Christianity but diffused it among the nations of the earth. No other people in the same degree carried the message of religion to every race and grade of mankind as did the Jews. The life and property of England are protected by the laws of Sinai; the laboring masses are secured a day of rest by the laws of Sinai; the most popular poet in England is neither Wordsworth nor Byron, not even Shakespeare, but the sweet singer of Israel, whose songs and hymns are upon the lips and in the hearts of every pious, church-attending Christian.

"Tancred," written in Disraeli's best style—full, sonorous, and daring, with the flush of the Holy Land upon it, is like "Coningsby," an enthusiastic glorification of Palestine and the Jewish race, and proclaims an intense belief in their future. There is something in Disraeli's vision of the place and mission of the Holy Land which inspires our highest hopes today. When Tancred journeys to Palestine to rescue unhappy Europe and meets there Eva, who represents the genius of Judaism, he pleads with her:

"Send forth a great thought as you have done before, from Mount Sinai, from the villages of Galilee, from the deserts of Arabia, and you may again remodel all their institutions, change their principles of action, and breathe a new spirit into the whole scope of their existence. . . . Europe is not happy. Amid its false excitement, its bustling invention, and its endless toil, a profound melancholy broods over its spirit and gnaws at its heart." What solemn, prophetic lines if we but add America to the fate that is overhanging Europe!

Idle dreams and vain ambitions, thoughts and visions as fleeting as the clouds. Under the influence of the Holy Land, Disraeli forgot that he was a Christian and an ambitious politician. His only solicitation was for his people and the land of their ancestors. But slowly Palestine receded into the background when opposed by his greater ambition—to become Prime Minister of England. But to reach the top of the greasy pole, one must have money and influential friends, and he had neither. Those who first befriended him, now snubbed him or, remembering "Vivian Grey," treated him coldly. But with the patience of a son of a people who overcame the prejudice and enmity of a hundred generations, Disraeli did not for a moment give up.

He bore the label of no political party, so when there was a vacancy for Parliament, he presented himself as an independent candidate. He failed. But his pluck and eloquence attracted the attention of the Tories, who presented him for election three times in succession, but without success. He was discouraged, and wrote to a friend: "I have fought a battle, and I have lost. I am now a cipher." But it was not his last battle, for shortly afterwards he ran again, and this time was triumphant. It was indeed a victory which few expected and in which fewer still of his own party rejoiced, for they hated nothing so much as to see the "Jewish adventurer" of "Vivian Grey" burst into their midst. Disraeli had reached the first rung of his political ambition in 1837, which was not a bad start for a young man only thirty-three years old and coming from almost nowhere.

His maiden speech, however, was a complete failure, howled down in out-

bursts of laughter and derision. The Jew with his extraordinary, unconventional, appearance did not appeal to the House and, although he pleaded for indulgence, the members would not let him finish. Disraeli was again dismayed and discouraged. But quickly bracing himself, he shot back the prophetic words: "I sit down now, but the time will come when you will hear me."

Disraeli was a member of Parliament, but his financial affairs were in worse condition than ever before. He had run four times, and the campaigns were expensive, using up all he possessed and everything he could borrow. He needed money, he also needed a home. He was son of a people to whom domestic felicity meant much. "Talk of fame and romance, all the glory and adventure of the world are not worth a single hour of domestic bliss," he wrote.

Thoughts of marriage naturally occurred to him and now grew stronger in his loneliness. But he could not afford to marry solely for love nor did he want to marry solely without love. "My nature demands that my life should be perpetual love," he said. Then came his wooing of Mrs. Wyndham Lewis, a widow with a comfortable fortune, and his marriage to her. He was thirty-five and she fifty years old. There could have been no illusion of a romantic passion between them, although he phrased his notes to her in amorous words. "When I first made my advances to you, I was influenced by no romantic feelings," he wrote long after their marriage. Yet in the end, the match turned out to be one of the most idyllic unions in history. He became deeply attached to Mrs. Lewis. She filled a need in his nature to such an extent that separation from her was painful. When engrossed in Parliamentary debates, he pencilled to her love-letters. "I wish to be with you, to live with you, never to be away from you."

The marriage lasted happily for thirty-three years, and when she died after a prolonged and excruciating illness she never permitted her husband to discover, Disraeli paid her a beautiful tribute. "There was no care," he said, "that she could not mitigate, and no difficulty which she could not face. She was the most cheerful and courageous woman I ever knew."

Disraeli had now reached the height of

his ambition. His position was assured. A new Disraeli now stood before the House. The mystery was gone from the impenetrable man. He could afford to relax. Harshness had faded from his tone, and his epigrams were less pungent and sarcastic. He even forgave his enemies who had assailed him bitterly. He was a Hebrew conjurer to Carlyle and a charlatan to Matthew Arnold, but he beseeched the Queen for a baronetcy for the one and a Grand Cross of the Order of Bath, with a pension, for the other. He now knew fully both the glory and the bitterness of victory. "When all is gained, how little then is won," he wrote. "And yet to gain that little, how much is lost."

As Prime Minister, Benjamin Disraeli possessed insight and imagination, and an oriental spirit which enabled him to see farther and penetrate deeper than most other men of his position. It was that foresight and imagination which led him to act instantaneously, with the financial assistance of the Rothschilds, on the rumor that the Khediv of Egypt was ready to part with a bloc of shares in the Suez Canal. By securing the British interest in this all important waterway, Disraeli had not only shortened the passage from England to India but made it possible for Queen Victoria to be crowned Empress of India.

Disraeli ended his life as he began it—with writing. When his hand became too feeble for the sword, it took up the pen. Between "Vivian Grey," his first novel, and "Endymion," his last literary legacy to the world, sixty years had elapsed. The writing of the book afforded him some relief from the loneliness and boredom he experienced in his large and empty house. He met death as boldly as he had lived, cheerful and joking to the very end, which was on Tuesday, April 19th, 1881.

When the news of Disraeli's death spread, there was a tremor of regret and surprise throughout England. People simply could not bring themselves to believe that the "old wizard" who became a national figure would suffer the lot of common mortals. A public funeral was proposed and a tomb in Westminster Abbey, but it was found among his papers that he wished to rest beside the grave of his wife.

Georg Brandes, the distinguished Danish-Jewish critic, poses the question,

Was Benjamin Disraeli a representative Jew? He cannot be said to have been a representative Jew in the sense in which other Jews, who remained loyal to the religion in which they were born, are representative. Jews instinctively feel repelled by a *mesbumad*, whatever the cause of his conversion. But Benjamin Disraeli's apostasy, it must be remembered, was not an act of his own free

will; the desertion was thrust upon him by his misguided father at an age when Benjamin was too young to object or disapprove. It may indeed be questioned whether at a maturer age, with his pride in the Jewish race and religion, he would have consented to such a betrayal.

It was a barren and spiritually unrewarding victory that Isaac D'Israeli scored for his son. The loss of the old

ENGLAND'S WARSAW GHETTO

Recorded by D'Israeli's Father, Isaac

Isaac D'Israeli's famous work, "Curiosities of Literature," is much more than the compilation of anecdotes that its title would indicate; it contains much pungent criticism and historical accounts of value. In one section the father of Lord Beaconsfield describes the black episode of the Jews of ancient York with an Hebraic fervor unexpected in a man considered antagonistic to his own people. Following is an abbreviated version of this chapter.

WHEN Richard I ascended the throne, the Jews, to conciliate the royal protection, brought their tributes. Many had hastened from remote parts of England, and appearing at Westminster, the court and the mob imagined that they had leagued to bewitch his majesty. An edict was issued to forbid their presence at the coronation; but several whose curiosity was greater than their prudence, conceived that they might pass unobserved among the crowd and venture, to insinuate themselves into the Abbey. Probably their voices and their visage alike betrayed them for they were soon discovered; they flew diversely in great consternation, while many were dragged with little remains of life.

A rumor spread rapidly through the city that in honor of the festival the Jews were to be massacred. The populace, at once eager of royalty and riot, pillaged and burnt their houses and murdered the devoted Jews. Benedict, a Jew of York, to save his life, received baptism; and returning to that city, to his friend Jocenus, the most opulent of the Jews, died of his wounds. The people of York soon gathered to imitate the people of London. The alarmed Jews hastened to Jocenus, who conducted them to the

governor of York Castle and prevailed on him to afford them an asylum for their persons and effects. In the meanwhile their habitations were levelled and the owners murdered; except a few unresisting beings, who, unmanly in sustaining honor, were adapted to receive baptism.

The castle had sufficient strength for their defense; but a suspicion arising that the governor, who often went out, intended to betray them, they one day refused him entrance. He complained to the sheriff of the county, and the chiefs of the violent party, who stood deeply indebted to the Jews, uniting with him, orders were issued to attack the castle. Their attacks continued until at length the Jews perceived they could hold out no longer. Among them their elder Rabbin was most respected. He addressed them in this manner: "Death is before our eyes; and we have only to choose an honorable and easy one. It is therefore my advice that we elude their tortures; that we voluntarily surrender our lives to our Creator. We trace the invisible Jehovah in His acts; God seems to call for us, let us not be unworthy of that call. Those who do not approve of my advice depart from this assembly." Some departed, but the greater number attached themselves to their venerable priest. They now employed themselves in consuming their valuables by fire; and every man, fearful of trusting the timid and irresolute hand of women, first destroyed his wife and children, and then himself.

All this was transacted in the depth of the night. In the morning the walls of the castle were seen wrapt in flames, and only a few miserable and pusillanimous

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faith was not accompanied by enthusiasm for the new belief. Heine's confession that he was merely baptized, not converted, may with equal justice apply to Benjamin Disraeli. However the vessel of his life was tossed to and fro by the waves of his social and political ambitions, Benjamin Disraeli was not only born a Jew but throughout his life he thought, felt and acted as one.

It was one of the last gracious acts Benjamin Disraeli had performed for his queen in a relationship between sovereign and Prime Minister that was unique in English history. With a woman's natural craving for baubles, Queen Victoria had long set her heart on being crowned Empress of India, an ambition which at least two Prime Ministers had vigorously resisted as an empty fantasy. When however the British interests in Suez Canal were firmly secured by Disraeli, he had little difficulty in realizing Victoria's dream, and she was proclaimed as Empress of India.

Benjamin Disraeli's relation to his queen was touching, tender and extraordinary. When he was asked for the secret of his success with Her Majesty, who was not an easy sovereign to get along with, his reply was, "I never refuse; I never contradict; I sometimes forget." But that was only part of the story. There was a high regard for and understanding of each other that transcended the formal business of state. She had a sharp eye for character, integrity and genius, and he as keen an appreciation of feminine charm and talent. He admired her as a woman and adored her as his Queen, and she spoke of him as "my great support and comfort."

When Disraeli entered Queen Victoria's official life, she needed him. She needed him for his gaiety, good humor, and complete disregard of conventional court etiquette. He was shrewd, spontaneous, imaginative, and even his flattery was without the ring of insincerity. When he presented her his novels with the remark, "We authors, Ma'am," she took it as a well-meant compliment. He cheered her when after the death of her Albert she was a gloomy and unsmiling monarch. He lifted the burden of sorrow from her heart, and so deep and genuine was his affection for his Queen that one of his biographers was led to remark: "There may have been moments when he fancied

himself as King Solomon, Victoria as "Queen of Sheba."

On her part, Victoria knew how to reward Disraeli's devotion. She was confidential and open-hearted with him, and went beyond every requirement of her rigid court in showing him her gratitude and appreciation. She mothered him when his wife and sister died, presented him with her picture and asked that his portrait be painted for her, sent him books and flowers, and once broke all precedent by visiting him when he was sick. During his last illness she wrote to her "dearest Lord Beaconsfield," "You are very constantly in my thoughts, and I wish I could do anything to cheer you and be of the slightest use and comfort."

Of all his political opponents, Disraeli resented no man more bitterly than William Gladstone, leader of the Liberal Party and three times Prime Minister of England. He quarrelled with Sir Robert Peel, and in the end succeeded in unseating him, but he never lost his respect and admiration for him. Peel was a handsome man born to rule and command. He was a great administrator and a master of Parliamentary debate. But William Gladstone, always grave and solemn, incapable of laughing or making an epigram, cloaking his every motive in piety, and treating Parliament as a Sunday school with himself as headmaster, he could not stand.

Benjamin Disraeli's political fortunes fluctuated. He rose and fell, rose and fell again. Toward the end of his life, after being twice Prime Minister, he was swept out of office by an overwhelming liberal majority. He retired from active political life, and upon becoming Earl of Beaconsfield, he entered the House of Lords. His last visit to the House of Commons was the most moving and solemn it experienced. Commented one member on his leaving, "All the real chivalry and delight of party politics seem to have departed; nothing remains but routine." Said another, "He was not only brilliant in himself, but he made others brilliant." "Alas! alas! we shall never see your like again. The days of the giants are over. Ichabod! Ichabod!" wrote a third.

The old captain retired from the ship of state, retired to let his spirit glean the rich harvest of memories he had stored up in his mind. He had tasted power, but now it had no attraction for him.

"I have known something of action in my life; it is a life of baffled hopes and wasted energies." But his heart had not grown cold; indeed, it was as warm and passionate as ever, warm and passionate for love and friendship. He had not forgotten his Mary Anne. She remained a vivid memory to him, and when rummaging among her papers his brow darkened at every love-note he found. But he could not live without love and happiness, both of which he found in the company of Lady Bradford, a widow many years his junior, whom he would have married had she not thought it ridiculous at his advanced age. "I have lived to know," wrote her suitor, "that the twilight of love has its splendour and its richness." Hesketh Pearson, who has just written a new biography of Disraeli, observes, "In life as in letters, his feelings were too lavishly expressed." His letters to Lady Bradford on a hundred occasions certainly testify to the truth of this opinion. Thus in one of the love-letters, Disraeli writes: "To see you, or at least to hear from you every day, is absolutely necessary to my existence."

The race Disraeli admired was the Jewish race; the religion he lauded was the Jewish religion (Christianity to him was a form of Judaism to be worshipped by the multitude); the institutions he approved of were the Jewish institutions. For a man of his position and political ambitions, the tenth chapter of his "Life of Lord George Bentinck," written in the heat of the struggle for the admission of Jews to Parliament without compromising their religious scruples, is perhaps one of the most courageous and magnanimous tributes to the Jews and their religion by a man himself no longer of the Jewish faith.

Looking beyond the dark curtain of his social and political aspirations and machinations, one cannot fail to see in Benjamin Disraeli a man who, despite the conversion to Christianity that was forced on him, remained innerly the Jew he was born, a lover of the religion of his youth and a proud defender of his faith and people. Indeed, if the birthmark of his race and religion were taken from him, he would be one of the most inexplicable and enigmatic figures in English history. He is a classical example of a man in

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Mr. Fitzgerald, Chief Probation Officer of Kings County Court, was invited by the Israel government to establish a juvenile court and probation system there. He recently returned from Israel after concluding his mission, and the following is an account of his work, with some startling reports on the existing methods of dealing with youthful offenders.

I HAD the good fortune to have assigned to me as interpreter, mentor and guide, a young man named David Reifen. He was to become the first juvenile judge in Israel when, a few months later, a juvenile court was established as a separate entity. Mr. Reifen is a social worker, and one of the finest ornaments of the profession that I have known in Israel or in any other country.

On my very first day in Israel, I was a guest at the home of the Minister of Justice, Dr. Felix Rosen. Also present at that meeting were all the high officials of the Ministry, including the Attorney General. I was given a thorough "briefing" on the state of the nation. It is indicative, I think, of the vitality of the people of Israel and their government that despite all the grave difficulties facing the young state the social services are not being neglected. On the contrary, they are being buttressed and extended on the whole front of public welfare, public health and education. The idea of "modernization," as they call it, of their correctional services is itself significant. Actually, it does not take a very critical survey to enable one to determine that Israel does not have—and perhaps never will have—a crime problem remotely comparable to ours.

To begin with, all the records and statistics that were available show that delinquent behavior is less polymorphous in its manifestations and less extreme in its consequences than that which we encounter in our typical American communities. And there has been but a low incidence of crimes of violence; scarcely any "organized" criminality, and no "gangs" at all, as we know them.

Since the cessation of hostilities, there has been an appreciable lowering of the crime rate for adults, due perhaps to the migration of the bulk of the Arab population and to the sequestering, if that's the word, in the defense forces of most men of those age groups which in nor-

A Revealing Report by an American Asked to Organize Courts and Parole for Israeli Youth Delinquents

JUVENILE DELINQUENCY IN ISRAEL

By EDMOND FITZGERALD

mal times might be expected to furnish much of the grist of the criminal mill.

Another significant factor is the total absence—I emphasize the word *total*—of an alcoholic problem. Literally, no one drinks to excess, so that there is missing in Israel one of the prepotent contributors to broken homes and like ills which are frequently so important as etiological factors in delinquency and crime.

This being so, one might imagine that the revision of the penal laws and the introduction of social services into the courts and prisons would be one of the programs to be deferred until the need of the economy to "put first things first" should have abated. But, this is a determined and a realistic people. They are thinking of the future more than of the present. And they are doing so in every aspect of public life.

In correction, they are thinking not so much of low present crime incidences and numerically inconsequential jail populations. These things they consider to be attributable to "accidental" or extraneous factors, such as the fiercely emotional wave of patriotic fervor which has surcharged the entire population during the past few years and which has made practically every kind of delinquent conduct not only criminal but treasonable. Rather, they are preparing for the possibilities that may result from the inevitable clash of heterogeneous cultures.

They are particularly interested in the evolutionary development of American correctional procedures because the American "melting pot" offers the only parallel in history to their own situation. There is, for example, considerable speculation even now, on the prospect that the phenomenon of increased criminality among "second generation Americans" (i.e., the children of immigrants) may be repeated in Israel.

My assignment was to offer such help or advice as I might be capable of contributing toward the establishment of probation and parole services for adults,

patterned after the American idea. I was to have no concern, except perhaps incidentally, with the protective and correctional services for children, since the State already had what it called a probation system for juveniles. It developed, however, that this system, both in conception and in practical administration—and indeed from every other standpoint—was a far cry from what we understand by probation. Actually, the structural character of the criminal jurisprudence—a heritage from the British and the Turks—was such that there was hardly any legal differentiation between children and adults at all. Children who transgressed the law were proceeded against exactly as if they were adults.

The correctional philosophy was the direct antithesis of that which obtains usually in America, where as a general rule, we contemplate responsibility for delinquent acts committed by children, as well as for delinquency in the abstract, as resting in the community rather than in the child.

Our best contemporary practice requires, therefore, that the community, acting through the court, step in and exercise guardianship over all children found in such adverse social or individual conditions as foster antisocial inclinations or promote overt antisocial conduct; that it must provide for such children the same care, custody and discipline that it normally accords deprived and dependent children.

We, in the United States, initiate action in the case of every child coming before the courts, not on the basis of complaint filed against him but by petition filed in his behalf. Or, at least, we do so in most progressive jurisdictions. It is commonplace nowadays that the children's court addresses itself as much to the factors in the social and personal situation of the child as it does to the circumstances of the specific act or acts

which bring the child to its attention.

In Israel, the situation was the exact reverse, in the procedural scheme of things at any rate. Children charged with delinquent acts, whether of commission or omission, were legally responsible from the age of 8 onward. They were arrested, fingerprinted and "tried" in the same manner as adults. "Minor offenses" were "prosecuted" in the magistrates' courts with a police inspector acting as prosecutor. More serious offenses—those that for adults would be of felonious proportions—were theoretically triable in the district courts, with a member of the attorney general's staff as prosecutor.

Fortunately, serious delinquent conduct among children has not been a pressing problem in Israel since the new government came to power. The instances were rare wherein it had been necessary to hold children for trial in the higher court; and as a rule the magistrates disposed of them.

I ought to interpolate here a word or two about the Israeli court system. There are three jurisdictional levels. At the bottom are the magistrates' courts, consisting of some thirty magistrates, distributed more or less evenly among the three principal cities, Tel Aviv, Jerusalem and Haifa. Each city is, in turn, a sort of "county seat" for the surrounding country; and in each a presiding magistrate is designated to apportion and administer the work of the courts.

The bulk of the magistrates' work is of civil character, but in criminal matters they constitute the court of original arraignment for all accused persons. They have summary jurisdiction of contraventions and minor offenses. They may also adjudicate certain misdemeanors triable upon information. But in all serious (felonious) cases they may only examine the evidence to make sure that it is sufficient *prima facie* to sustain the charge and to warrant continuing the case for trial to the higher (district) court.

Above the magistrates' courts are the district courts. These are staffed by some twenty-five judges, the geographical distribution being more or less in the same ratio and in the same pattern as with the magistrates. Again, the bulk of the work is civil litigation. In the criminal sphere, the district courts have jurisdiction of all crimes that we would classify as felonies

or high misdemeanors, which have been passed along to them after the initial examination and screening in the lower courts.

There is no such thing as trial by jury, nor is there likely to be, since even the yet-to-be-adopted draft constitution does not provide for it. The judges pass upon the facts as well as the law in every case. They sit singly except in capital cases and when acting on appeals from decisions of the magistrates' courts. In both the latter situations, three district court judges sit as a tribunal; and a majority vote prevails in the decision.

At the top of the judicial ladder is the Supreme Court of Israel, consisting of a chief justice and six associate justices. Its functions, in all essential respects, are equivalent to those of our own Supreme Court.

The judicial scheme is simple enough. In fact from the layman's and litigant's standpoint, it is delightfully so. However, the picture is a little complicated by the fact that there are also rabbinical courts which, although religious in character, have a wide area of civil jurisdiction. These courts, for example, handle all matters pertaining to civil status, including marriage, divorce, custody of children and estates.

A JEWISH-ARAB ROMANCE CREATES A CRISIS

THE romance of a Jewish girl and a Moslem youth threatened the security of the Jewish community of British crown colony of Aden.

The story came to light when the World Jewish Congress received cables from the Jewish community council of Aden appealing for help. According to these cables, Arenka Mansour, young Aden Jewess, ran away from home last month and was converted to Islam. Her family appealed to the courts and the Aden Supreme Court ruled the girl was to be returned to her mother.

Because of threats of violence and bloodshed by Moslems, this order was not obeyed. At the court's insistence, the girl was brought home, but refused to stay. She was taken to the home of a Mr. Cochrane. On September 17, she said she wanted to return home. Mrs. Cochrane told Salim Banin, chairman of the Jewish council, that she would bring the girl home. Arab demonstrations were held throughout the day. In the evening, Mrs. Cochrane reported that the girl had

There had been up to that time no separate children's courts. The nearest approach to one was the development of a system under which a magistrate took time out from his regular work one day a week in each of the three principal cities to try accused children. Note that I am using the past tense here. The situation was remedied last year by the appointment of a new magistrate to handle all juvenile delinquency and neglect cases throughout the country on a full-time basis.

Since 1933, there had been probation service of a sort for children. An Order in Council, promulgated by the British High Commissioner for Palestine in that year, provided that after investigation and trial before a judge, a child charged with an offense might be returned to the community under a "probation order." A small staff of probation officers was appointed to do the investigating and has continued to function since. In 1944 the law was amended to permit the device of "probation order" to apply to adult offenders also. This, however, had not yet been put into practice. The language of the statute, in fact, made the idea of probation for adults impossible of realistic implementation. The very locution, "probation order," was itself unfortunate

"run away." Subsequently, a Moslem named Hak applied for the court's permission to marry Miss Mansour and hearings were scheduled.

A judge of the Aden Supreme Court interviewed at the home of Hak said she was not being held under duress, but also ruled that she remain a Jewess.

Meanwhile, the Aden Jewish community council asked the Congress to initiate action for an official investigation of the case and to send counsel to represent the Jewish community. The Congress appealed to the Colonial Secretary, pointing out that it was not in position to judge the merits of the case, but was concerned over the tension between Jews and Moslems, recalling the anti-Jewish riots in 1948. Barnett Janner, M.P. and chairman of the foreign affairs committee of the Board of Deputies of British Jews in London, and A. G. Brotman, secretary of the board, conferred with the Colonial Office. The council urged the World Jewish Congress to take action.

in that, as written and defined, it made supervision something static and immutable; it conveyed the impression that probation was not so much a vehicle or instrument or rehabilitative treatment, but a sort of straitjacket hung around a defendant's neck, whether it fitted or not.

The existing probation service for children amounted to little more than a sort of child guidance clinic. The administrative philosophy was that probation and psychotherapy were synonymous. At any rate, the probation department chose to deal only with emotionally disturbed children, chiefly those it classified as neurotic or psychoneurotic, whom it "diagnosed" as needing deep-level or supportive treatment. It rejected all others on the theory that it had no responsibility for them. The principal qualifications for the position of probation officer—in fact, at the moment, the only qualification—was that the applicant be a lay analyst.

I spent a great deal of time reading case histories in the probation department—those compiled during the Mandate are in English—in the effort to understand the basis for this philosophy. The records shed no light since they were sketchy in the extreme. No preliminary investigation report consisted of more than a paragraph or two of stereotyped information, undocumented for the most part, of the type that could be turned out on a mass production beltline transmission basis.

The statistical picture showed that of all the children coming before the courts not more than 12 to 15 per cent, in the periods for which figures were available, were "accepted" for probation. The word "accepted" is used advisedly. The decision lay with the probation officers—not with the judge. By a quirk of circumstance the probation service was, and still is, located in an administrative department—The Ministry of Welfare. It was autonomous insofar as the court was concerned. In all matters affecting placement of children on probation, the department was the tail which wagged the judicial dog.

Because of all this, the conclusion was inescapable that probation in Israel—even from the standpoint of semantics—has not the remotest relationship to what we mean by probation in America.

My impression was that the Israeli ap-

proach too radically circumscribed the area and effectiveness of the service. For one thing, it made no provision for 85 per cent or more of the children coming before the court, leaving the entire responsibility for this segment to the police, the institutions, and to the numerous but more or less haphazardly organized public and private social agencies in the community.

For another thing, it overlooked the multitude of services along such lines as, for example, community organization, re-education, guidance of the executive or leadership type and preventive work in general, all of which probation officers in this country consider their normal functional province.

Because of the possibility that these conclusions might have been formed on a basis of insufficient observation or improper understanding of conditions in that astounding country, I felt constrained to check them with responsible officials in every related arm of the Government of Israel and in private social work. Everywhere there was dissatisfaction with the prevailing philosophy of probation. Most observers felt and expressed themselves repeatedly to the general effect that the probation service was pursuing a distressingly pedantic course in Israel and one which it would be fatal to try to project into the adult courts.

It became, therefore, a part of my obligation to try to expound not only the theory but the technique of American probation practice in investigation, supervision, case recording, evaluation and research. I was also required to relate this, as best I could, to the correctional scene in contemporary Israel. The result of three months of effort was a 107-page effusion to the Ministry of Justice in which suggestions were advanced for re-examination and reorientation of the entire correctional scheme, for children as well as adults, for a more liberal philosophy of probation, and for legislative and procedural innovations.

All suggestions for legislative changes were drafted with the idea of vesting in the judges both the power to suspend sentence and the power to parole.

I regret that space does not permit a detailed recapitulation of the proposals for reform. Briefly these were as follows:

1. Establishment of a separate children's court having no organic connection with any other court.

2. Re-examination and revision of the forensic procedures for handling children and of the concept of the "probation order," to bring it into line with contemporary American practice.

3. Introduction of the power to suspend sentence or execution of judgment for adults and to place deserving offenders on probation.

4. Institution of the indeterminate sentence principle to apply to all adult commitments, to permit prisoners to earn discharge rather than to have this come about by the mere passage of time.

5. Enactment of appropriate legislation to provide aftercare and postrelease supervision.

6. Reorganization (with some small increments to the personnel) of the present probation staff into two divisions—one to handle children and the other adults, and both to handle probation and aftercare. This recommendation had to be worked out in great detail.

7. Enunciation of a clearcut and purposeful philosophy of probation and parole.

8. Designation of a committee of the judiciary to administer all matters relating to probation.

(Continued on next page)

Heine On His People

THE Jews may console themselves for having lost Jerusalem, and the Temple, and the Ark of the Covenant, and the golden vessels, and the precious things of Solomon. Such a loss is merely insignificant in comparison with the Bible, the imperishable treasure which they have rescued. If I do not err, it was Mahomet who named the Jews "the People of the Book," a name which has remained theirs to the present day on the earth, and which is deeply characteristic. A book is their very fatherland, their treasure, their governor, their bliss, and their bane. They live within the peaceful boundaries of this book. Here they can neither be driven along nor despised. Here are they strong and worthy of admiration. Absorbed in the city of this book, they observed little of the changes which went on about them in the real world; nations arose and perished; states bloomed and disappeared; revolutions stormed forth out of the soil; but they lay bowed down over their book and observed nothing of the wild tumult of the times which passed over their heads.

ing to probation, parole and aftercare.

9. Development of in-service and other training courses to remedy existing deficiencies.

10. Provision for systematic evaluation of correctional efforts and for general criminological research.

Many of the foregoing recommendations have already been put into effect and others, I am informed, are being processed for enactment into law. For instance, a separate children's court has been established and, by what I think is a happy coincidence, the new judge assigned to it is none other than the able young man who was my interpreter and guide. He is not a lawyer but a social worker. This in itself is fortunate. The social forces affecting the lives of children are so ramified in Israel and the community movement to meet them is so diffusely organized that it seemed that a great talent in the law was a less imperative qualification in a juvenile judge than a capacity to understand and deal with the "good and evil," as Solomon called it, in the constantly changing social structure.

This may be heresy from a lawyer's standpoint, but I really felt strongly about it and labored the idea that a social worker would be a better qualified judge of a children's court in Israel at this particular moment in history than a lawyer. One of the greatest gratifications I shall ever know is that the Israeli Government saw my point and did as I had recommended. I have the utmost confidence that Judge Reifen will be as distinguished a public servant on the bench as he has been in social work.

I have confined this report almost entirely to the correctional scene in Israel, and have not adverted at all to the general social work scene. One of the more pressing needs of Israel, as I see it, is for more effective organization and co-ordination of all the existing social services. There is perhaps not a country in the world which had such a multitude of diversified social work enterprises as exist in Israel at this moment.

The main effort is, of course, directed toward resettlement of whole new immigrant communities, but everywhere projects abound along the lines of youth training in agriculture and other pursuits; in the field of public health; mental hygiene; education; housing, child care; care

of the indigent; vocational guidance; along with literally hosts of minor movements of primarily philanthropic character. There is some co-ordination but none that is really well organized. There is, for instance, no central index or social service exchange. In the city of Tel Aviv it is said to be possible to get full relief services simultaneously from at least three agencies, and perhaps many more, without any one of the three necessarily knowing of the interest of the other two.

There is also a compelling need for someone in Israel to attempt an inventory of the social needs of the country and to prepare and publish a directory of social service agencies covering every branch of social work from the Jewish National Fund on down. I personally felt that the setting up of an exchange and the preparation of a directory was one of the tasks which would logically come within the purview of the proposed new Probation Department.

Probation is the agency which ought to be most familiar with the overall

needs of the community, since, in a sense, it is the service which deals with those individuals in whose lives all the pathogenic forces of the community converge.

I cannot conclude without dwelling upon the unique opportunity that now exists in Israel for original criminological research, particularly along demographic lines. Jewish communities separated from one another by time and territory and differing from one another in physique, complexion, language and dialect, social customs, religious rites, habits of food and dress, traditions, cosmic outlook, even perhaps in origins, are being brought together from the four corners of the earth to be fused into a new homogeneity.

It is one of those rare opportunities for comparative study of civilization. The opportunity goes, of course, far beyond the narrow orbit of criminological inquiry; but even within this orbit, it is tremendous. I have a feeling that it is an opportunity which is not going to be missed in Israel, as it has been to a large extent in America.

Fritz Kreisler Still Supreme at 76

By LEON GUTTERMAN

FEW violinists of our time have equaled Fritz Kreisler in his hold upon the public. Season after season his audiences jam the concert halls whenever he appears. The magic of his playing stirs musicians and laymen alike. To both, Fritz Kreisler stands supreme, the acknowledged master of violin interpretation.

Friends have suggested that he might want to retire (he recently marked his 76th birthday) but he scoffs at the notion and, during the past few years, he has played some twenty-odd performances a season, this by choice since the demand is for three or four times that many.

In April 1941, Kreisler was injured in a near-fatal accident. Struck by a truck while crossing a street in New York little hope was held out for his recovery, even less for his ever being able to play again. But he made a remarkable recovery. He was able to play several concerts the following season and, from 1942 through 1950, his tours were completely booked. His skill and artistry were undiminished by his accident.

Kreisler's box office attraction has been incomparable over a period of more than

forty years. His remarkable work for charity has been publicized again and again. Equally famous is his intellectual background. He is a linguist with a mastery of eight languages. He is a lover of books, and a famous collector of them. He has an intimate grasp of philosophy, science, and a passionate devotion to all its forms. Versatile in music, he is a composer who has written some immortal music, and is a pianist, too.

Kreisler has an interesting philosophy of life. "Don't bother about what you did yesterday or worry about what you will do tomorrow," is his advice. "I believe in taking life just as it comes, living on the today's, and never the yesterdays or tomorrows," he continues. He confesses, somewhat apologetically, that he has no artistic temperament. He goes through no special ritual before or after a performance, no special communing alone by himself.

One hears from time to time such exaggerated stories of the care violinists and pianists lavish on their hands, for how many thousands of dollars they are in-

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NEWS OF THE MONTH

THE United States Government will ask Israel to enter a defensive arrangement for the Near East, although this invitation might alienate Arab states which will also be asked to join, it was indicated in government circles in Washington.

Under such a defensive alliance, Israel would co-operate—under a British command—with the Arab states, Turkey and Greece to protect the Eastern Mediterranean, it was stated. Discussions to this effect apparently took place in Tel Aviv between U. S. Ambassador Monnet B. Davis and Israel Premier David Ben Gurion.

The State Department seems determined to protect Israel's interest in whatever arrangements the Western Powers may reach with Egypt, which has been invited to become one of the founding members of a Near Eastern defense organization. This point of view was conveyed to the Israel Government by Ambassador Davis when he visited Israel's Foreign Office.

At the present moment, the United States and Britain entertain the hope that they will succeed in bringing Egypt and Israel into an agreement. Continued Egyptian intransigence would meet with stern measures from Washington, it is believed. However, British circles are less confident of the possibility of bringing Egypt and Israel together, although it is understood that the British Minister in Tel Aviv indicated that Britain is prepared to make strong efforts to bring about an Arab-Israeli peace.

The political crisis in the Middle East created by Egypt's determination to oust the British from the Suez Canal area has resulted in almost complete suspension of the Arab-Israel "peace talks" initiated in Paris by the United Nations Palestine Conciliation Commission.

Israeli sources feel that efforts in behalf of a Middle East defense pact can have no meaning until peace is first achieved between Israel and the Arab

states. The Israelis insist that the Arab attitude demonstrated at the Paris conference, particularly Egypt's, has given no justification for feeling that the Arabs want a peace settlement.

A strike of locomotive engineers paralyzed rail traffic throughout Israel.

Thirty-two persons will go on trial in Damascus soon on charges of carrying on espionage for the state of Israel, the Arab News Agency reported in London. The dispatch added that at a previous trial of 20 persons on the same charges, 18 were convicted and sentenced to death.

Six years after the end of the war, most Allied observers agree that anti-Semitism continues to exist in Germany and often reveals itself in crude vandalism against Jewish cemeteries or brutal attacks in speech and in print by extremists, the *New York Times* reported from Bonn.

An appeal to Parliament, the Israel Government, the Jewish Agency and the World Jewish Congress to avoid any negotiations with the "slaughterers of one-third of our nation" was made in Tel Aviv at a meeting of several hundred prominent spiritual leaders, poets, writers and artists representing all parties.

The group, headed by David Shimonovich, Uri Zvi Greenberg, A. Dworsetsky and Leib Ruchman, submitted a resolution expressing a protest against any attempted negotiations between Israel and West Germany on the question of restitution. The Bonn Government recently proposed that a settlement of the issue be attempted.

The English Council for Protection of the Rights and Interests of Jews from Germany sent a letter to Chancellor Konrad Adenauer in Germany stating that Dr. Adenauer's recent declaration in the Bonn Parliament in which he expressed Germany's readiness to negotiate restitution of Jewish property "has created a basis for discussion."

The letter, signed by Dr. Leo Baeck, former Chief Rabbi of Germany and president of the Council, says that the Council is ready to participate in negotiations that might arise from Dr. Adenauer's statement.

The refusal of certain landlords in Oslo, Norway, to let rooms to American Jews and Negroes studying at Oslo University was severely criticized in many Norwegian newspapers. Since the press reports were first published, however, the University authorities have been flooded with offers of rooms for the American students.

A rise in the number of Jewish immigrants entering Canada is reported in the figures released by the Immigration Branch of the Canadian Department of Citizenship and Immigration.

The number of Jewish immigrants, listed as "Hebrew," admitted to Canada in July 1951, was 671. In July, 1950, only 175 Jewish immigrants entered Canada, according to the government department's report.

Ten thousand bottles of a revolutionary blood plasma substitute, which came off the production lines of a South African factory recently, are now being exported to Israel.

Israel, some South American countries and Canada are the first countries to receive this plasma substitute which is described as "the biggest discovery since penicillin." Unlike ordinary blood, the new product can be stored for years without deterioration and without the need of refrigeration. It is derived from ordinary Natal cane sugar.

22,000 pounds of butter will be sent by Sweden to the Israel Ministry of Social Welfare, which will distribute it to children's and nursing homes. The butter was collected by farmers in the province of Jonkoping.

A drive for the sale of \$500,000 worth of Israel Bonds was proclaimed in Havana at a mass meeting addressed by Moshe Toff, member of the Israel delegation at the United Nations. Other speakers included Miron Sheskin, special Israeli representative, and the local Jewish leaders Adolfo Kates and S. M. Kaplan.

NEWS OF THE CENTER

Institute of Jewish Studies Opens Wednesday, October 31st

The new season of the Institute of Jewish Studies for Adults will start with a special assembly on Wednesday evening, October 31, at 8:30 o'clock. Rabbi Levinthal and Rabbi Saltzman will greet the prospective students.

The Institute is open to all men and women in this community and offers instruction in the Hebrew language from elementary to advanced courses, Jewish History, Religion, Talmud, the Bible and Jewish philosophy. Only a nominal registration fee is charged.

This is the nineteenth season of the Institute's existence and we hope that the coming year will show an even larger enrollment than we have had in the past.

Sabbath Services

Friday evening service at 4:30 p.m.

Kindling of Candles 4:42 p.m.

Sabbath Services—"Bereshit" Genesis 1.1-6.8 Prophets—Isaiah 42.5-43.11, will commence at 8:30 a.m.

Mincha services at 4:50 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:45 p.m.

Special Maariv Services—7:30 p.m.

Young Married Group Opens New Season

For the members of the Young Married Group the new season got off to a happy start with a Cocktail Party Get-Together and Dance which was quite well attended and at which many of our old and new members renewed acquaintance. The summer's activities were reviewed and plans were formulated for the coming year. We sat fascinated by the performance of a handsome dance team from the Arthur Murray Studio who demonstrated the Mambo, Tango, Rhumba and Samba and left us all feeling quite envious. A contest was held with several of our members dancing steps of their own choosing with one of the dance team, for which prizes of free lessons were awarded. Then, for those who were interested, a group lesson in the

Mambo was conducted. It was a very pleasant and festive evening and we look forward to a new year of equally enjoyable evenings.

In Our Hebrew School

The Hebrew School now has the largest registration in the history of our institution. A total of 360 students are enrolled in our classes.

The Sunday School opened on September 23rd.

The combined registration of the two schools is approximately 600. The assignment of classes in the Hebrew School is as follows:

1A-1 — Mrs. Weinreb; 1A-2 — Mrs. Rothberg; 1A-3 — Mrs. Beder; 1A-4 — Mr. Krumbein; 1A-5 — Miss Eisenberg; 1A-6 — Mrs. Ross; 2A-1 — Mrs. Zusman; 2A-2 — Mr. Edelheit; 2A-3 — Mr. Shpall; 3A-1 — Mrs. Beder; 3A-2 — Mr. Campeas; 3A-3 — Mr. Gabel; 4A-1 — Mrs. Zusman; 4A-2 — Mr. Krumbein; 5 — Mr. Edelheit; 6 — Mr. Shpall.

Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program. Joseph Aaron, Leader.

JUNIOR INTA-LEAGUE—Boys and girls in junior years of high school. Cultural and social program. Daniel Pressner, Leader.

SHOMRIM—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities. Joseph Aaron, Leader.

VIVALET'S—Girls in the upper grades of elementary school. Young Judean and social program. Leanne Levine, Leader.

TZO'FIM and MACCABEES — Boys in elementary school. Young Judean and athletic program. William Rosenthal and Arthur Vidars, Leaders.

CANDLE-LITES — Girls up to 11. Games, Arts and Crafts. Jeanne Goldberg, Leader.

Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs was held on Saturday evening, October

13th and meetings will be held every Saturday evening for the remainder of the season.

Junior League News

The Junior League has begun a very busy and, we hope, a very successful season. The October meetings were very well attended and the programs were received with much interest. The calendar for the coming month will include the following programs: An Open Meeting and Social Evening is planned for Thursday evening, November 1st; November 8th will feature a panel discussion of the subject "What Did the Election Results Signify?"; A Champagne Hour Dance Program is scheduled for November 15th; Our annual Thanksgiving Social is the big event of the fall season and will be held on November 22nd; The celebration of "Jewish Book Month" with a program entitled, "A Night of Jewish Humor" will be given on the evening of November 29th.

Boys and girls of college age are eligible for joining the Junior League. The meetings are held every Thursday evening and all our college youth is invited.

New Additions to Library

The following books have been added to our library for circulation:

My Mission in Israel — James G. McDonald.

Quiet Street—Zelda Popkin.

Moses—Sholom Asch.

The Lore of the Old Testament — Joseph Gaer.

The Israel Year Book.

Jews in England—Mrs. B. Abrahams. Dizzy—H. Pearson.

Darke Ha-Agada—Isaac Heineman.

Dra-shet Beyisrael—Zana-Albek.

Dath Yisroel Umdinath Yisroel — S. Goldman.

Kol Kithve—Judah L. Gordon.

Family Karp (Yiddish)—S. Izban.

The Pedlocks—Stephen Longstreet.

The Age of Longing—Arthur Koestler.

Sefer Ha Noadim—Rosh Hasha Veyom Ha Kippurin—Baruch.

Der Rebbe von Kotzk—A Drama—Zvi Cohen.

THE YOUNGER MEMBERSHIP

ON SATURDAY, October 6th, the Young Folks League was given the honor of conducting the services in our Main Synagogue, and Dr. Levinthal, Rabbi Saltzman, and all others concerned were enthused by the event. The participants in the service were: Morris Hecht, Sermon; Irvin Rubin, Torah Reading; Herbert Kummel and Harold Kalb, Schachrich; Martin Siegel, Musaf; Milton Reiner, Prayer for the Government; Rhoda Soicher, Responsive Reading. To all these, and especially to Morris Hecht, Vice-President of our Young Folks League, who delivered a most inspiring message, go our hearty congratulations and thanks.

Following are some excerpts from Mr. Hecht's message:

"I can well recall the ardor and fervor with which, in my Bar Mitzvah speech, I proclaimed 'The Jewish people live and shall live eternally.' At the time I was positive I spoke a permanent truth. As the years passed and the number of my friends attending the synagogue grew smaller I asked myself if I was sure the Jewish people would live forever. For my friends had become categorizers. A categorizer is one who puts things into groups or categories. They looked at the Jewish holidays and created the category of the minor holiday. In this group they included Passover, Shvuoth, Shimini Atzereth, Simchas Torah, Succoth. As minor holidays, they were not to be observed. They took another look at our holidays and created a second group—the too-frequent holiday. And after all, the Sabbath comes once a week—much too frequently for some, and so this too was not to be observed. Having taken so much into their own hands, they managed to eliminate Kashruth and other observances of our religion.

"As I looked about me and saw these changes, and saw the number of those who identified themselves with Judaism decreasing, I had strong doubts that our people would live forever. Fortunately, last summer, I had occasion to go to Central America and parts of South America. Here was my opportunity to see what happens to the young Jew when he comes to a new country where there is no synagogue and no Rabbi to underline the duty of a Jew to an established

Jewish community. I am happy to report that in country after country I found Jews working miracles to create the Jewish atmosphere and the Jewish spirit which was being so badly undermined by my friends at home.

"In Guatemala, with maybe a hundred Jewish families, the synagogue is one of the larger non-governmental buildings. In Salvador, the Jews have just built a beautiful synagogue and hired a full-time sexton to provide Jewish community life for their people. In Panama, where there are three synagogues the Jewish community is busy with a drive to build a Talmud Torah. In Caracas, Venezuela, the Jews went to considerable expense to bring in a Rabbi from the Bronx.

"Seeing how our faith thrived even in these difficult surroundings, I came away convinced that our religion does have an indestructible quality; I came away confident that we would live forever.

"Back home, I could look at the Young Folks League from a broader perspective. What does the Young Folks League have to offer? For the Synagogue-going member of our group it offers the opportunity to meet fellow-Jews in social surroundings. One young man who is a non-attendant discussed the matter with me. He comes from an orthodox Jewish home. In the course of the years he had drifted away from Judaism and things Jewish. As a member of the Young Folks League, he has come into contact once more with our people and with our religion.

"So you can see that through the Young Folks League the bonds with Judaism are kept alive and strengthened. To our members, I can only say that you will outgrow the Young Folks League. You will outgrow the Young Married Group. These organizations are a supplement to the Synagogue but cannot be a substitute for it. If you will look at the history of our people, you will see that the cornerstone of our faith, the cornerstone of our survival has always been the synagogue."

Past Meetings In Retrospect

Our Fall season got under way on September 11th with a Square Dance on the roof. We were delighted to see an ever-increasing number of our members joining in the fun and following our caller, Davie Leone, in the Jessy Polka.

The meeting of September 25th was devoted to presenting the program of the Executive Committee to the membership. The work of all the Committees was outlined to our members and they were given the opportunity to sign up at booths at the rear of the auditorium. The response was excellent and we look forward to some exceptionally well-staffed committees for the coming year. The Program was high-lighted by some entertaining skits presented by Paul Kotik to show the work of the Door Committee and his Current Events group. Herb Levine, not to be outdone, brought back his troupe to present some musical and comedy highlights from his last year's production "Here We Are."

Our Current Events group got under way with a most interesting program on September 18th. Four visitors from France, Sweden, India and Australia engaged in a round-table discussion about their countries and the United Nations. The question period that followed was one of the most stimulating ever. After the meeting our visitors stayed on for more than an hour to chat with the members. It was a memorable evening both for them and for the members who had the good fortune to attend.

Y. F. L. Dramatic Group

The Young Folks League Dramatic Group, under the direction of Herbert Levine, is currently casting for "Claudia" which will be produced in the late Spring. All amateur drama enthusiasts who would like a role, kindly contact Herbert for auditioning.

Interest Groups

Horseback Riding Group: Meets every Sunday at the Center at 11 a.m. Sid Spatz, Chairman.

Bowling Group: Meets every Sunday, 2 p.m., at the Kings Recreation Center, New York and Clarkson Avenues.

All those interested in these groups are cordially invited.

Bond Committee

Now is the time to invest in Israel Bonds. This investment will give you a return of \$500 for every \$1,000 in just 12 years. The bonds are also available in denominations of \$50, \$100, \$250, \$500, \$2,500, \$5,000 and \$10,000.

We are constantly seeking to enlarge our bond committee. Cocktail parties and other events will be arranged to at-

(Continued on next page)

CENTER ACADEMY NEWS

PARENTS and faculty of the Center Academy gathered for the first P.T.A. meeting of the year on September 20th. Mrs. M. Boukstein, President of the P.T.A., acted as chairman. Mrs. Lesser, Director of the school, welcomed the parents and emphasized the importance of co-operation between the school and the home for the harmonious development of the child.

The main speaker of the evening was Dr. Israel H. Levinthal. He was introduced by Miss Bush, head of the Hebrew Department, who extolled Dr. Levinthal's devotion to the school and to the ideals it represented. Dr. Levinthal told the parents that the Center Academy was founded because the leaders of the Center felt the need of a progressive school in which the American Jewish child would be offered an integrated curriculum of both general and Hebraic cultures. It

was the first school of its kind in the U. S. and as such it served as a pathfinder in the field. Dr. Levinthal pleaded with the parents to have their children continue their Hebrew education after graduation from the Center Academy.

Mrs. Boukstein reassured Dr. Levinthal on this score, saying that between 80% and 90% of our graduates continue their Hebrew education. She also reported to the Rabbi a conversation with Dr. Kadushin, the principal of Marshalliah, who told her that the alumni of the Center Academy are among the outstanding students in that institution. The Rabbi then expressed his satisfaction with this good record of our students.

Among the other speakers of the evening were Dr. Miller, president of the Board of Trustees, and Mr. Braun, its secretary. Mrs. Sonnenberg was chairman of the Program Committee.

The second P.T.A. meeting of the year took place on Wednesday, October 24, 1951, at 8:30 p.m. Parents and teachers met in the classrooms. They discussed the program of study for the year 1951-52, including trips, activities, and audio-visual aids, which are used extensively in our school.

It is the privilege of the pupils of the Center Academy to decorate the Succah on the roof of the Brooklyn Jewish Center. Our children are familiar with the historical significance of this festival, and they appreciate the beauty inherent in the holiday observances.

All children, from the tiny first grader to the members of the graduating class, participate in the work, for the community Succah is a large one and it must be made to look beautiful to symbolize the Chag Ha-assif, the holiday of ingathering. Red apples, green pears, orange citrus fruit, purple grapes, and perhaps a dozen other varieties of colorful fruits and vegetables are strung up by the children on wires and thread and are later suspended from the green branches that form the roof of the Succah.

The boys and girls enjoy this work and they feel that they are performing a service to their Center and to their community. They are also compensated for their efforts in a more tangible way. In the Succah they hold their annual Succoth celebration.

The Eighth Grade pupils are in charge of the festivities. In the process of commemorating the ancient custom of bringing offerings to the Temple, they come to the Succah chanting psalms and carrying trays of fruit. One of them (this year it was Bernard Leif) pronounced the blessings over the Ethrog and Lulav.

The gay Succoth songs and refreshments serve to animate the spirits of the assembly. This is followed by the Israeli dances on the roof in front of the Succah. The festivities are concluded with the dancing of the Horah, which is performed with great verve and enthusiasm.

In the Center Academy the children learn Jewish customs and ceremonies by "living" them.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mrs. Joseph I. Aaron in memory of her late husband.

Dr. and Mrs. Moses Frommer in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Halperin in memory of their late son.

Mr. and Mrs. Simon Present in honor of the Bar Mitzvah of their son.

Annual Federation Dinner

The Center is conducting its annual campaign in behalf of the Federation of Jewish Philanthropies which will culminate in a dinner to be held at the Center on Thursday evening, November 15th, at 6:30 o'clock.

Mr. Harry Leventhal, the chairman of the drive, appeals to all Center members to please make their reservations for the dinner at \$6.50 per person by telephoning the Center office, HY 3-8800.

THE BROOKLYN JEWISH CENTER HAS ACQUIRED CEMETERY GROUNDS IN THE NEW MONTEFIORE CEMETERY

PINELAWN, LONG ISLAND

Prices of Plots

4 GRAVES - - - \$ 250.00

6 GRAVES - - - 350.00

15 GRAVES
(Facing Main Road) - 1,000.00

THE YOUNGER MEMBERSHIP

(Continued from page 17)

tain a goal of \$100,000 sales for the Young Folks League.

Any members willing to offer their homes for any Bond affairs please contact William Brief, Chairman of the Bond Committee, DI 5-4340, or leave word at the Center desk.

Calendar of Events

Tuesday, Oct. 30th: Dr. Clarence Belinger, senior director of Brooklyn State Hospital, will discuss "Personality Requirements for a Successful Marriage."

This program will be under the auspices of our Current Events Group.

Tuesday, Nov. 6th: Election night social preceded by novel audience participation games which will delight all of you.

Tuesday, Nov. 13th: Civil Defense meeting. The speaker will be announced later.

Tuesday, Nov. 20th: Jewish Book Month will be commemorated with a fine speaker and a display of current books of general interest.

Tuesday, Nov. 27th: The program will depict the important role which the Jewish Theological Seminary of America plays in the lives of American Jewry.

A social hour and refreshments will follow all the above programs.

MILTON REINER, President.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLER, Miss FLORENCE

Res. 402 E. 94th St.

Proposed by Mildred B. Tuckman,
Lila E. Turin

ALTER, RITA BEVERLY

Res. 478 Bradford St.

Proposed by Paul Kotik,
Wm. Brief

BALTER, Miss HANNAH

Res. 318 Atkins Ave.

Proposed by Wm. Brief,
Paul Kotik

BECHER, HAROLD

Res. 932 Carroll St.

Bus. Engineer, 379 W. Bway.
Married
Proposed by Max Herzfeld

BERG, Miss SYLVIA

Res. 881 Washington Ave.

Proposed by Paul Kotik,
Barbara Mendelsohn

BOGART, Miss JOAN

Res. 1073 Sutter Ave.

Proposed by Al Miller,
Paul Kotik

BUGOFF, Miss ELAINE

Res. 187 E. 96th St.

Proposed by Joseph Goldberg

CARR, Miss JOAN

Res. 1217 Lincoln Pl.

Proposed by Paul Kotik,
Wm. Brief

COHN, Miss SYBIL

Res. 729 Montgomery St.

Proposed by Martin, David Gold

EIG, Miss RHODA

Res. 433 Sterling St.

Proposed by Violet Sternberg

FABRICANT, Miss ANNE

Res. 1010 Hegeman Ave.

Proposed by Al Miller,
Paul Kotik

FISTEL, AL

Res. 1261 Union St.

Bus. Accountant, 277 Bway.
Single

Proposed by Robert Kapp,

Gloria Frankenstein

GINSBERG, HERMAN

Res. 1384 Carroll St.

Bus. Leather, 637 Bway.

Proposed by Mrs. Milton Blank,
Mrs. David Friedman

GITTLER, ISIDORE

Res. 751 Troy Ave.

Bus. Mfg., 110 W. 40th St.

Married

Proposed by Jack Max,
Louis Kotimsky

GOLDSTEIN, HARVEY

Res. 209 E. 56th St.

Bus. Electronics, 528 E. 72nd St.

Single

GOLDSTEIN, Miss MARILYN

Res. 948 Eastern Pkwy.

Proposed by Samuel Babbitt,
Dr. Sol A. Gross

GORDON, JOSEPH

Res. 1001 President St.

Bus. U. S. Navy, Bayonne, N. J.

Married

Proposed by Byrd A. Citren,
Marge Fein

GREEN, Miss FLORENCE

Res. 508 New Jersey Ave.

GREENE, AL

Res. 520 E. 21st St.

Bus. Window Displays, 62 Main St.

Single

Proposed by Dr. Sidney E. Licht,
Dr. Edward Grapel

GROSSMAN, ALBERT

Res. 469 New Lots Ave.

Bus. Post Office

Single

Proposed by Paul Kotik,
Harry Cohn

GUTCHIN, JONAS

Res. 159 E. 96th St.

Bus. Internal Revenue

Married

Proposed by Joseph Goldberg

HARRIS, MARTHA

Res. 145 Middleton St.

Proposed by Violet Sternberg

HARRIS, MAX

Res. 1172 President St.

Bus. Curtains, 345 Eldert St.

Married

Proposed by Abe Mann

HELLER, DR. DAVID

Res. 1378 President St.

Bus. Physician, 1579 Sterling Pl.

Proposed by Dr. Harry Berman,
Frank Schaeffer

HERNSTEIN, Miss DORIS

Res. 241 E. 95th St.

Proposed by Paul Kotik,
Wm. Brief

HORENSTEIN, PERRY

Res. 969 Montgomery St.

Bus. Insurance, 57 William St.

Single

HORLICK, Miss SHIRLEY

Res. 1980 Bergen St.

Proposed by Shirley Covitz,
Al Miller

JACKERSON, KENNETH

Res. 501 E. 8th St.

Bus. Real Estate, 1439 Flatbush Ave.

Single

Proposed by Paul Kotik,
Goodman Klang

JAFFE, DAVID

Res. 682 Lefferts Ave.

Bus. Lawyer, 250 W. 57th St.

Single

Proposed by Nathan Mond

JAFFE, Miss FLORENCE D.

Res. 682 Lefferts Ave.

Proposed by Martin Karlin,
David Gold

KARLSBERG, Miss MOLLIE

Res. 411 Hindsdale St.

Proposed by Max Goldberg,
Abraham Seril

KATZNELSON, Miss ROSALYN

Res. 967—47th St.

Proposed by Morris Hecht,
Harry Mandler

KERN, Miss BEATRICE RUTH

Res. 356 E. 51st St.

Proposed by Isaac Kramer,
Ethel Umans

KLEIN, Miss SELMA

Res. 303 Crown St.

LEVIN, Miss SYLVIA

Res. 919 Eastern Pkwy.

Proposed by Leo Kaufmann

LIST, DAVID

Res. 1497 Carroll St.

Bus. Army, Governor's Island

Married

Proposed by Raymond Lipshutz,
Herbert Carr

MARKOWITZ, MONROE

Res. 1045 St. Johns Pl.

Bus. Textiles, 10 E. 39th St.

Married

Proposed by Abraham Seril,
Max Goldberg

MAURER, JACK

Res. 932 Carroll St.

Bus. Broker, 115 Bway.

Married

Proposed by Max Herzfeld

NADELMAN, Miss EDITH

Res. 508 E. 49th St.

Proposed by Al Miller,
Paul Kotik

- NEWMAN, IRVING
Res. 1560 Lincoln Pl.
Bus. Gen. Mdse., 856 Bway.
Married
- NISLOW, JULIUS
Res. 397 Troy Ave.
Bus. Teacher, 1077 Remsen Ave.
Married
*Proposed by Sam Schoenfeld,
Abe Mann*
- PRAGER, MAX
Res. 384 E. 98th St.
Bus. Salesman, 310 Bridge St.
Single
- REIN, DR. ROBERT
Res. 851 Eastern Pkwy.
Bus. Physician, 108 Rugby Rd.
Married
*Proposed by Louis Klein,
Dr. David Marcus*
- RIBAKOFF, SIDNEY
Res. 226-44 Kingsbury Ave.
Bus. Elec. Prod., 168 Van Brunt St.
Single
*Proposed by Alvin Moscovitz,
Julius Sommer*
- ROSS, ARTHUR
Res. 1036 President St.
Single
*Proposed by Seymour Schiffman,
Abe Mann*
- ROSS, HERBERT
Res. 83-57—118th St.
Bus. Candy Packers, 265 Greene Ave.
Single
*Proposed by Alvin E. Moscovitz,
Julius Sommer*
- RUBIN, MISS SYLVIA
Res. 988 Eastern Pkwy.
*Proposed by Paul Kotik,
Wm. Brief*
- SAGALOW, MISS FLORENCE
Res. 1222 St. Johns Pl.
*Proposed by Paul Kotik,
Wm. Brief*
- SCHOENBAUM, MISS MIRIAM
Res. 881 Washington Ave.
*Proposed by Paul Kotik,
Barbara Mendelsohn*
- SCHWARTZ, SAMUEL
Res. 705 Troy Ave.
Bus. Metal, 27 Rodney St.
Married
Proposed by Dr. I. Leslie Epstein
- SHAPIRO, MISS CHARLOTTE
Res. 580 Empire Blvd.
*Proposed by Martin Karlin,
David Gold*
- SILOVITZ, MISS FAYE
Res. 83 Newport St.
- SUSSMAN, DAVID
Res. 921 Washington Ave.
Bus. Ladies Coats, 247 W. 37th St.
Married
*Proposed by Dr. Jacob Schwartz,
Harry Schwartz*
- SVELICK, MISS NORMA
Res. 208 Rochester Ave.
*Proposed by Wm. Brief,
Paul Kotik*
- WEINER, MORTON
Res. 1410 Brooklyn Ave.
Bus. Engineering, 140 Cedar St.
Single
*Proposed by Wm. Brief,
Milton Ross*
- WEINGARD, HERMAN P.
Res. 1617 Prospect Pl.
Bus. Engineer, 117 Liberty St.
Single
- WEISS, LEONARD H.
Res. 960 Montgomery St.
Bus. Textiles, 66 Worth St.
Single
Proposed by Dr. Samuel T. Markoff
- WILK, MISS ELAINE B.
Res. 1402 Avenue K
*Proposed by Morris Hecht,
Harry Mandler*
- WOLF, LEON
Res. 1474 Carroll St.
Bus. Attorney, 201—8th Ave.
Married
*Proposed by Sam Berkowitz,
Barnet Port*
- ZOBERG, MURRAY M.
Res. 638 Clarkson Ave.
Bus. Attorney, 2090 Bway.
Married
Proposed by Center Academy
- The following has applied for reinstatement:
- RINGHEL, MISS GRACE JOY
Res. 429 Brooklyn Ave.
Proposed by Violet Sternberg
- Late Applications
- BRESLAU, MISS CHARLOTTE
Res. 2069 E. 12th St.
*Proposed by Rita Vogel,
Nat Hoffspiegel*
- DARMSTADT, MISS HARRIET
Res. 528 Ashford St.
*Proposed by Phyllis Newman,
Beatrice Edelstein*
- EPSTEIN, MISS MAY
Res. 165 So. 9th St.
- FICHTELBERG, MISS HELENE
Res. 881 Washington Ave.
Proposed by Jules Patricof,
- Wm. Brief
- GEDACHT, GEORGE
Res. 688 Saratoga Ave.
Bus. Metal Nov., 3547 Webster Ave.
Single
Proposed by Daniel Siegel
- GOLD, MISS MILDRED C.
Res. 92-C Skidmore Ave.
- LAMBERT, MISS ELAINE
Res. 339 Bedford Ave.
- LEVINE, MISS LILA
Res. 2034 E. 8th St.
*Proposed by Paul Kotik,
Rita Vogel*
- LEVINE, MISS PHYLLIS
Res. 2034 E. 8th St.
*Proposed by Rita Vogel,
Nat Hoffspiegel*
- MARRITT, DR. SAMUEL
Res. 894 Eastern Pkwy.
Bus. Physician
Married
*Proposed by Dr. Irv. L. Moskowicz,
Dr. Nathan M. Fenichel*
- MEYEROWITZ, MISS FLORENCE
Res. 444 Christopher Ave.
*Proposed by Gerald Jacobs,
Paul Kotik*
- NEUBURGER, MARTIN
Res. 823 St. Johns Pl.
Bus. Elec. Mfg.
Single
- POSNICK, ROBERT
Res. 202 Argyle Rd.
Bus. Furniture, 149 Essex St.
Married
*Proposed by Abe Stark,
Joseph Goldberg*
- RAUCHER, MISS BEA
Res. 872 East New York Ave.
*Proposed by Dr. Sol A. Gross,
Joseph Kirschner*
- ROSENBERG, ALEX
Res. 1245 Eastern Pkwy.
Bus. Attorney, 320 Bway.
Single
*Proposed by Robert Kopp,
Paul Kotik*
- ROSENBERG, SAM
Res. 2537 Cortelyou Rd.
- SAPHIRE, WILLIAM B.
Res. 39 Ocean Ave.
Bus. Public Relations, 16 E. 66th St.
Single
Proposed by Joseph Goldberg
- SCHILLER, IRWIN L.
Res. 311 Lincoln Pl.
Bus. Salesman, 53 Bway.
Single

(Continued on page 22)

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

"Todab Rabab"! To the men and women of our Center: many, many thanks for your overabundant attendance at the opening meeting of our Sisterhood. Your presence has given us an added incentive to plan programs that will provide enriching and memorable experiences for all our members.

Since Judaism is a home-centered religion, we shall, at our meetings, endeavor to portray the spiritual concepts that motivate all our Jewish observances, and to convey to our members the significance of our beautiful ceremonies. Through our programs we will strive to perpetuate our traditions, making them a cohesive force in Jewish family life. Thus will we carry out the theme of our parent organization, the National Women's League, "Lilmod, Le-lamed, La-asot," To learn—to teach—to do.

We ask only that you come to all our meetings and participate in all our functions so that you may share in our noble work and take personal pride in our achievements.

BEATRICE SCHAEFFER,
President.

Sisterhood's Opening Meeting September 24th

If a standing-room-only attendance is an indication of interest in Sisterhood's programs, then the first meeting of the season, held on Monday evening, September 24, under the administration of our new President, Mrs. Beatrice Schaeffer, promises a year of achievement and stimulation. Prefaced by the formal rendition of the American and Hebrew national anthems by Eve Garelik, accompanied by Pearl Greenwald, and the delivery of an appropriate prayer by Jeanette Kasnetz, the meeting captured the *yomtovdiger* spirit of the season. Mrs. Schaeffer welcomed the large assemblage, enlisting their co-operation, in all of Sisterhood's events and projects. Mary Kahn, Chairman of our Mother-Daughter Luncheon and Fashion Show, urged us to make this, our 15th Annual Luncheon, the most financially successful, since philanthropic demands upon Sisterhood are constantly increasing, and it is this function which provides our Community

Chest with which we are able to assist some 60 worthy causes annually. Another timely appeal was made by Irene Perlin, Chairman for the sale of Israel Bonds, who emphasized the urgency of purchasing bonds as an investment in the future security of Eretz Israel.

With the completion of the "purpose-and-project" portion of our meeting, Chairman of the evening Sarah Epstein presented as the first speaker our own dearly-revered Rabbi, Dr. Israel H. Levinthal, whose spirited message praised our women for their manifold virtues, their "mitzvohs" and their efforts, and exhorted them to include in their occupations at least one course of Jewish education in our Institute of Jewish Studies, besides availing themselves of other cultural facilities in our Center which would bring them great satisfactions.

Proof of the results of such Jewish education was evident in the miniature Rosh Hashonah festival next featured in the form of a beautiful table display of the holiday *minigim* and *meichbulim* decoratively arranged by Mesdames Sarah Kushner, Fanny Buchman and Anne Goldberg. The narration by Sarah Kushner, and holiday songs and prayers by our Cantor William Sauler, with the able assistance of our Music Director, Sholom Secunda, brought nostalgic emotions to the audience.

The guest speaker, Dr. Lena Levine, an eminent psychologist and gynecologist, in her address on "What Makes a Successful Marriage," stressed as the basic factors contributing to a happy marriage: compatibility, similar faith, good health and common interests. Appropriate holiday refreshments were served under the gracious hostess supervision of Jennie Levine and her committee.

Kiddush

A Kiddush sponsored by Mr. and Mrs. Morris Miller, in honor of their 47th wedding anniversary, will be given to the Junior Congregation on Saturday, October 27th. Call Mrs. Fanny Buchman, PR 4-3384, if you wish to mark a *simcha* in this traditional manner.

Cheer Fund Contributions

Mrs. Jeannette Rubin, in memory of her father, S. Turberg; Beatrice Schaeffer, in memory of Mrs. M. Spatt's sister; Mrs.

Sarah Klinghoffer, in memory of Mr. Herman Levine.

Cheer Fund donations, in honor of joyous occasion or in memory of an event, may be made through Social and Cheer Fund Secretary, Lil Zakhem, PR 3-5775.

Mother-Daughter Luncheon and Fashion Show

All Sisterhood members are urged to make immediate reservations for our 15th Annual Mother-Daughter Luncheon, to secure best seats. A spectacular program, with many valuable door prizes and an excellent menu by Kotimsky & Tuchman, has been arranged. Secure your tickets at once from Chairman Mary Kahn, SL 6-4088, or co-Chairman Dubbie Jackman, PR 3-4433.

Israel Bonds

A Bond for Israel is an Investment in Israel. Let us all share in this financial partnership with Israel. If you have already purchased bonds, buy more, or present them as gifts. Call Chairman Irene Perlin, HY 3-0677, or co-Chairman Anne Weissberg, ST 6-3932.

Federation of Jewish Philanthropies

Dorothy Gottlieb, Chairman of our Federation campaign, solicits your generous contribution to this year's Drive to make possible distributions to needy hospitals, Jewish schools, institutions and families in our city who look to Federation for support. Special Gifts Chairman Ceil Benjamin has already received large donations from many of our women.

Night of Stars, Wed. Evening Nov. 19th at Madison Square Garden

You will enjoy an evening of star-studded entertainment plus the satisfaction that you are helping the United Jewish Appeal in its seven-pronged aid program, if you secure your tickets, from \$1.20 up, from Mrs. Gertrude Ostow (SL 6-2842).

Publications

Every Jewish home should have a Jewish Book Shelf. Let us help you start one. Call Rose Bromberg, Publications Chairman, PR 3-5004, for copies of Women's League publications, like the "Jewish Home Beautiful," "Friday Night Stories," "Three Pillars."

Sisterhood Players to Give "Tevye's Daughters"

The cast of Sholom Aleichem's hilarious comedy, "Tevye's Daughters," has commenced rehearsals for the perform-

ance to be given Wednesday evening, December 19th, at the Center.

Women's League News

As an affiliate of the Metropolitan Branch of the National Women's League of the Jewish Theological Seminary, Sisterhood participates in all of the League functions, the first of which will be a Social Actions Conference to be held on Monday, October 29. All Sisterhood women should make reservations for the Annual Chanukah Luncheon, Monday, December 17th, at the Hotel Commodore. Our former President, Sarah Klinghoffer, now a Vice-President of the Metropolitan Branch, is Chairman of this event.

Calendar of Events

Monday, Oct. 29th: Social Actions Conference at the Jewish Theological Seminary. All-day session. Inspiring program and dramatic performance.

Wednesday, Oct. 31st: Annual Mother-Daughter Luncheon and Fashion Show.

Wednesday, Oct. 31st: Institute of Jewish Studies for Adults. Various courses are given by our Adult Institute of Jewish Studies held at the Center. Sessions held at various hours to fit your schedule. Registration and welcoming program Wednesday night, October 31st.

Wednesday, Nov. 7th: Torah Fund Conference and Luncheon, Bnai Jeshurun Synagogue.

Thursday, Nov. 8th: Federation of Jewish Philanthropies Luncheon, for donors of \$100 and over.

Tuesday, Nov. 13th: Sisterhood Executive Board Meeting.

Tuesday, Nov. 20th: Israel Bond Meeting and Tea, at the home of Mrs. Julius Leventhal, 135 Eastern Parkway, 1 p.m.

Wednesday, Nov. 28th: Annual Institute Day Program. The theme for this year's program will be "Jewish Contribution to World Culture—*The Arts*." Eminent artists in the field of the Drama, the Dance, Music and Literature, will participate. All-day session. Sisterhood members and guests are invited to luncheon.

Project Chairmen for 1951-52

Mother - Daughter Luncheon: Mary Kahn, Dubbie Jackman.

Federation of Jewish Philanthropies: Dorothy Gottlieb, Ceil Benjamin.

United Jewish Appeal: Lillian Lowenfeld, Lillian Levy.

Program Arrangements: Sarah Ep-

stein, Mary Kahn, Sarah Klinghoffer, Sarah Kushner, Lila Leonard, Beatrice Schaeffer.

Center Review and Center Bulletin: Sarah Klinghoffer, Beatrice Schaeffer.

Cheer Fund: Lillian Zakhem.

Social Actions: Shirley Gluckstein, Bessie Gribetz, Jeanette Richman, Beatrice Schaeffer, Bertha Zirn.

Women's League Publications: Rose Bromberg.

Jewish Blind Day: Eve Garelik, Sadye Halperin, Hannah Stark.

Torah Fund Luncheon: Mollie Markowe, Dorothy Wisner.

Night of Stars: Gertrude Ostow.

Brandeis University: Rose Fishman.

Kiddush and Religious Committee: Fanny Buchman, Sadie Kaufman, Sarah Kushner, Lillian Lowenfeld, Hattie Roth, Bertha Zirn.

Visitation and Condolence Committee: Amelia Rachmil, Chairman, Lillian Dvorkin, Rose Kimmel, Gertrude Levitt, Hattie Roth, Lillian Zakhem.

Red Cross: Mollie Meyer.

Federation of Jewish Women's Organizations: Sarah Epstein, Dorothy Gottlieb, Sarah Klinghoffer, Beatrice Schaeffer, Rose Wiener.

Women's League: Sarah Epstein, Mary Kahn, Sarah Klinghoffer, Lillian Lowenfeld, Mollie Markowe, Beatrice Schaeffer.

Brooklyn Jewish Community Council: Ruth Bernhardt, Sarah Epstein, Shirley Gluckstein, Bessie Gribetz, Sadie Kaufman, Sarah Klinghoffer, Lila Leonard, Lillian Lowenfeld, Irene Perlin, Jeanette Richman, Beatrice Schaeffer, Lillian Zakhem.

Israel Bonds: Irene Perlin, Anne Weissberg.

Membership: Sarah Kushner.

Youth Commission: Eva Brautman, Mollie Markowe, Mollie Meyer.

Hostess and Hospitality Committee: Rosalind Bady, Minnie Blickstein, Eva Brautman, Rose Bromberg, Fanny Buchman, Rose Davis, Lillian Dvorkin, Fanny Dubrow, Rose Fishman, Eve Garelik, Irene Ginsberg, Etta Goldstein, Mary Kaplan, Sadie Kaufman, Jennie Levine, Bess Machlin, Martha Rothstein, Gertrude Ostow, Rose Kimmel, Iona Taft, Lillian Zakhem.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Emanuel Cohen of 763 Eastern Parkway on the loss of his beloved mother, Jennie, on October 14th.

MEMBERSHIP APPLICATIONS

(Continued from page 20)

Proposed by Phil Friedman,

Dr. Sol A. Gross

SEILER, Miss RUTH

Res. 425 E. 53rd St.

Proposed by Violet Sternberg

SOLOMON, Miss SONDRRA

Res. 345 Montgomery St.

Proposed by Mrs. Harry Samberg,

Mrs. David Feiler

WALDMAN, Miss ANNE

Res. 1001 President St.

Proposed by Dr. Sol A. Gross,

Joseph Kirschner

WEINER, IRVING

Res. 712 Saratoga Ave.

Single

Proposed by Daniel Siegel,

Jerome Krane

ZAHLER, LEONARD

Res. 150 Crown St.

Bus. Dresses, 519—8th Ave.

Single

Proposed by Judge Emanuel Greenberg,

Henry A. Kahan

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Late Friday Night Services With Special Musical Program To Start November 2

Our Late Friday Night Musical and Lecture Services will begin for the season on Friday evening, November 2nd, when Rabbi Levinthal will preach the sermon. We shall be privileged to have a special musical program rendered by the Center Choral Group under the direction of Mr. Sholom Secunda with Cantor William Sauler as leading soloist. Mr. Secunda has arranged some very beautiful new numbers and a very delightful evening is assured. Rabbi Levinthal will speak on the subject, "What Has Happened to Our American Morality?" We hope that many of our members, their families and friends will attend.

Congratulations

Our heartiest congratulations and best wishes are extended to the following:

Mr. Murray L. Apel of 864—49th Street on his engagement to Miss Sydelle Lindner.

Mr. and Mrs. Benjamin Perlman of 925 Prospect Place on the engagement of their daughter, Renee, to Mr. Howard Lieber of Gastonia, N. C.

Mr. and Mrs. Frank Surowitz of 277 Eastern Parkway on the birth of a son, David Terry, on October 8th.

FRITZ KREISLER AT SEVENTY-SIX

(Continued from page 14)

sured, of all the things they can and cannot do on account of their hands, that is refreshing when such a world famous artist as Kreisler dispels all the illusions with one fine gesture.

"I am always being asked if I am not afraid for my hands," he says smiling. "I have never bothered myself about them. During my whole life, I've never treated them as if they were anything special. I am a fatalist and have neither the leisure nor desire to fritter away any time. It's the same with my precious violins. I won't let them be a burden and a care to me. The thief who wants to steal one of them would not benefit much by it. If he tried to dispose of it, it would be immediately recognized."

A few minutes conversation with this gentle whimsical man makes it obvious

why his traveling manager and accompanist are so fiercely protective when on tour with him. It is evident that Kreisler would be utterly defenseless against the hordes of admirers who take up his time and energy if they could reach him.

He illustrates vividly the mysterious affiliation between music and mathematics. The science of mathematics is an enjoyable pastime to him and he is keenly interested in new inventions, acquiring an understanding of them far beyond that of the average man.

Says Kreisler: "Taste is moulded when we are young. When we are older we are most comfortable in the surroundings we became accustomed to in early years. So if music is a distinct part of the life of a child, he finds it an indispensable solace as an adult."

him for this and similar efforts in behalf of his people. As Bismarck, President of the Congress, said of him: "The old Jew—that is the man."

England's Warsaw Ghetto

(Continued from page 9)

beings, unworthy of the sword, were viewed on the battlements pointing to their extinct brethren.

Such is the narrative of the Jews of York, of whom the historian can only cursorily observe that 500 destroyed themselves; but it is the philosopher who inquires into the causes and the manner of these glorious suicides. We instruct ourselves in meditating on these scenes of heroic exertion; and if by such histories we make but slow progress in chronology, our heart, however, is expanded with sentiment.

I admire not the stoicism of Cato more than the fortitude of the Rabbin; or rather we should applaud that of the Rabbin much more; for Cato was familiar with the animating visions of Plato, and was the associate of Cicero and of Caesar. The Rabbin had probably read only the Pentateuch, and mingled with companions of mean occupations and meaner minds. Men, like pictures, may be placed in an obscure and unfavorable light; but the finest picture, in the unilluminated corner, still retains the design and the coloring of the master. My Rabbin is a companion for Cato.

THE AMAZING DISRAELI

(Continued from page 10)

whom patriotism to his country and devotion to his Jewish heritage were fused without conflict.

In 1878, when, at the height of Disraeli's fame and power he went to the Congress of Berlin, where the political destinies of Europe were to be decided, he was as much a representative of the Jewish people as a delegate of England. While following the discussion and the cross-currents of national interests and ambitions, the aged statesman's mind was pre-occupied with something not directly

concerned with the business of the Congress. It was the fate of the Jews in Roumania, where they were savagely persecuted, that caused him concern. The clause in the Treaty with Roumania which called for the civil and political emancipation of all citizens irrespective of race and religion, was officially introduced by France but it was the shrewd strategy of Disraeli which brought it about. It was, alas, a barren victory, for the clause was no sooner framed than it was violated. But history will remember

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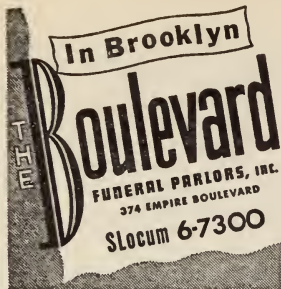
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BRONX: GRAND CONCOURSE AT 179th STREET • LUDLOW 3-6300

LONG ISLAND: 1250 CENTRAL AVENUE • FAR ROCKAWAY 7-7100

Edward Rosenthal, Director

THE BROOKLYN JEWISH CENTER REVIEW

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MRS. FRANK SCHAEFFER

The Brooklyn Jewish Center Review

November, 1951

CULTURE SALESMAN FROM GIRARD

By ALBERT MORDELL

Second of the "Review" Portrait Gallery

THE NEW ISRAEL

By DR. GEORGE H. T. KIMBLE

A Comprehensive Survey Prepared by the President of the
American Geographical Society

THE SHOFAR ON MOUNT ZION

By JAAP BAR-DAVID

A First-Hand Description of Worship at the
Ancient King David's Tomb

THE WINCHELL TRADITION

By LEON GUTTERMAN

Some Notes on the Unique Columnist

NEWS OF THE MONTH

CENTER BULLETIN BOARD

FORUM SEASON 1951-1952

MONDAY, DECEMBER 17, 8:15 P.M.

ROUND-TABLE DISCUSSION

"SHALL GAMBLING BE LEGALIZED?"

AFFIRMATIVE

MORRIS K. SIEGEL
Chief Assistant U. S. Attorney

NEGATIVE

MAX SCHERZFELD
Eminent Attorney. Member of the Center Board of Trustees.

MONDAY, JANUARY 14, 8:15 P.M.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

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No. 12

INDEMNIFICATION FOR DEATH AND TORTURE

IN A recently issued statement the Chancellor of the West German Government has acknowledged, albeit grudgingly, the moral guilt of the German people against Jewry by reason of the Hitlerite atrocities. The same statement contained an offer to examine the question of financial indemnification for the financial losses which individual Jews and corporate Jewish communities had sustained in Nazi Germany. A conference representing twenty major Jewish organizations from nine countries recently met in New York to consider the offer. Quite naturally, the conference could come to no conclusion in one session concerning a question of such large financial content and of such historical moral implications. The conference created two ad hoc committees which will explore the ramifications of the problem and make subsequent recommendations to the conference and to the Government of the State of Israel as an interested party.

The offer of the German government we think is suspect and its sincerity doubtful. The very timing of the proposal makes one skeptical of the motives which animated it. West Germany is now engaged in a trader's haggle with the occupying allied powers to the end that German sovereignty be fully restored. It has with great skill thus far employed the threat of communism and the nebulous promise of German military aid against that menace, with the result that Germany, only a scant six years after VE day, is in a position of being courted by the allies with honeyed words and with a

fair assurance of escaping most of the consequences which all reasonable men thought would be the fruit of an allied military victory. Germany has learned the force of public opinion in the West. Her rulers know that Nazi oppression of the Jews, the mass extermination of 6,000,000 people and the brutal deprivation of elemental human rights for those few who remained alive affected unfavorably the attitude of many makers of policy in the West. There can be no doubt that the major motivation of the Bonn offer of indemnification at this time is the wish to stimulate a favorable reaction in allied policy. Germany is also anxious to open trade relations with Israel, particularly for the sale of German machinery. The trouble is, however, that there are but few visible internal signs in Germany itself that Adenauer speaks for the German people. On the contrary, most guides point to the continuing anti-Semitism of the German folk. There are still manifestations of hatred, such as the desecration of Jewish cemeteries; the Stahlhelm recently held a reunion con-

vention to the tune of German plaudits; in the government, on both Federal and local levels, in the judiciary, economic ministries and most importantly, in educational departments, well-known and admitted Nazis have returned to positions of power and direction; Adenauer's own cabinet harbors one Globke, an infamous co-author of the Nuremberg laws. The whole program of de-Nazification has been farcical in its meagre harvest.

In fine, we Jews must be very careful how we deal with this German offer. Under no conditions must an acceptance of even a satisfactory financial indemnification be deemed a forgiveness of the mortal German sin against the Jewish people. And as to money, let us be certain that we do not settle too easily. Nothing which either individual Jews or Israel will receive can in the remotest degree compensate for the death and torture inflicted upon our brethren; but at least let not the Germans have reason to feel any lightening of the burden of their guilt at a cheap cost to themselves.

In this instance it is surely wise to make haste slowly.

—WM. I. SIEGEL.

LOUIS LIPSKY'S 75th BIRTHDAY

ON NOVEMBER 30th the Zionists of America will celebrate the seventy-fifth anniversary of the birth of Louis Lipsky, one of the pioneers of the Zionist movement in our country. For more than a generation he has labored ably and faithfully for the realization of the Zionist ideal. He was one of the founders of the Federation of American Zionists, the

forerunner of the present Zionist Organization of America. Brilliant writer and orator, blessed with a keen mind and a deep understanding of the hopes, the yearnings and the aspirations of his people, he succeeded in winning thousands of adherents to the Zionist cause. Zionism, to Louis Lipsky, was his very life,

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Public Conscience and the Elections

THE result of the elections on November 6th was like a tonic for the heart of America. It brought joy to men and women of all political parties. Instinctively we felt that a ray of light and hope had at last penetrated the darkened political life in so many sections of our country.

Many of us were becoming deeply concerned about the future of our beloved America. We began to ponder: what has happened to our American morality? Hardly a day passed that we did not behold a new exposure of crime and graft and corruption. We saw it everywhere, even among students of our institutions of learning, among those in high position as well as among the lowly in life. We were shown the sordid details of how masters of crime were allied with those in political office, and how they influenced our political life.

Worst of all, many of our citizens became cynical and lost all faith in the

possibility of remedying the situation. The stigma that once was applied to one American city became true of our municipality and of many others as well—"corrupt and contented!"

We are engaged in a great battle with a powerful outside enemy, and have not noticed that a cancer has been developing within our body politic that is far more dangerous to our national life.

The recent election showed the world that Americans are determined to cleanse their country of its moral impurity, that they are at last roused from their stupor and are determined to prove to the world that Democracy stands for purity in public affairs.

The results of the election, however, should mark only a beginning in this task of reformation. We must show that we are on the watch and that we are determined not to permit again corruption to penetrate our political life.

Citizens must show a greater appreciation of the privilege of voting. It is a sad commentary on our democracy that after all the terrible exposures of crime in politics so many thousands failed to avail themselves of the right to vote. And, finally, we must use the ballot intelligently, with a great deal of forethought and preparation. The old Jew, before preparing a *mitzvah*—a religious rite—was wont to say *Hineni muchan umzman P'kayem*, "I am ready and prepared to properly perform this mitzvah." This is the spirit that must animate our approach to the ballot box. Once that attitude is taken, our whole political life will assume a new aspect and be a true expression of the soul of America.

The election has proven that the American conscience can be aroused, and that when it is, it chooses the path of its great tradition—the path of honor, of truth and of righteousness.

Israel H. Levinthal

—ISRAEL H. LEVINTHAL.

Sephardic World Federation Established

A WORLD Federation of Sephardic Communities was established recently in Paris at the conclusion of a five-day congress of Sephardics.

Moshe Sharett, Foreign Minister of Israel, in an address at a dinner given by the congress, hailed formation of the federation as a significant development in Jewish life. In a reference to the current session of the United Nations General Assembly, the Israeli diplomat said that a great rift among nations was being displayed there, with two worlds striving for mastery. He called on the nations of the world to observe the accomplishments of Israel where Jews of vastly different origins and beliefs were overcoming these differences in striving for a common goal. Israel, he declared, was giving the world an object lesson in how to live in unity and harmony.

Asher Benroye, of London, was elected president of the new federation by the 180 delegates representing Sephardic communities in 23 countries. Elie Eliashar, a member of the Israeli Parliament; Behor Shitreet, Israel Minister of Police; Neville J. Laski, London barrister, and Simon S. Nissim, of New York, were elected vice-presidents.

The federation will have offices in Jerusalem, Paris and New York. A council of forty members was named to carry on federation activities until the next congress to be held in 1953. The council will name an administrative committee to carry on administrative work.

The constitution of the new federation states as its aims the promotion of unity in Jewish life by coordination of Sephardic Jewish culture with Judaism in general, to promote the welfare and religious and cultural life of the Sephardic communities.

Delegates from the United States, in addition, to Mr. Nissim, were Rabbi David de Sola Pool, Rabbi Isaac Alkalai and Vitalis Nahmias, all of New York.

LOUIS LIPSKY'S 75th BIRTHDAY

(Continued from page 3)

and to its growth and development he gave all of his heart and soul.

It is good to see Lipsky, in his seventy-fifth year, still at the head of Zionist work. As the Chairman of the Zionist Council, he leads us today, as he has led us for many decades, in guarding the welfare of Israel and in defending its newborn freedom.

All of us who were privileged to work with him in the sacred cause of Zion, rejoice that he was privileged to behold the realization of his dream of a reborn Israel on Israel's land. Fervently we pray that he may be blessed with health and strength to continue his devoted service to our people for many more years to come and that he may live to witness the *Ge'ulah sh'lemah*—the complete redemption of Israel and of all mankind.

—ISRAEL H. LEVINTHAL.

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CULTURE SALESMAN FROM GIRARD

Haldeman-Julius is famed as the publisher of the revolutionary "Blue Books," small-size editions of the classics and important modern works, which he sold in vast quantities at five cents through newspaper advertising. He contributed greatly to the popularizing of good literature in this country and was the inspiration for the tremendous new "Pocket Books" publishing industry, which sells millions of these low-priced volumes. He also published magazines of opinion and was himself a writer of originality and talent. Aside from these virtues he was a colorful and controversial figure.

Haldeman-Julius recently died by drowning in the swimming pool of his home in Girard, Kansas, at the age of 62. The following story of his unique career was written by a close friend, fellow-Philadelphian, and frequent contributor to his publications.

EMANUEL JULIUS, as he was known before he prefixed the surname of his first wife, Marcet Haldeman, to his own when they were married, was born in Philadelphia, on July 30, 1889. He was the son of a Russian immigrant, David Zolajefsky, whose father was a rabbi. Zolajefsky was born in Odessa, where he learned the trade of bookbinder. He married young, as was the custom then, to the daughter of another rabbi, Elizabeth Zamustin.

The father not only had a Hebrew education but a secular one, for he went to a Russian gymnasium, or high school. Odessa at that time was the centre of Hebrew culture, where the leading writers lived, some of whom David met. The young man was also subjected to an influence manifesting itself among the Jewish *intelligentsia*, that of the Russian liberal writers. Turgenev was still alive, as was Dostoevsky.

In 1887 David and his wife and the four children they now had, set out for America. Misfortune dogged them. Two infant children died on the voyage and

The Story of Emanuel Haldeman- Julius

By Albert Mordell



Haldeman-Julius at work in his home
(From a photograph inscribed for Albert Mordell)

were buried at sea. Only a daughter Esther, and the boy Nathan landed with the parents at Baltimore.

Zolajefsky moved to Philadelphia and sought work as a bookbinder. He soon found a job. When asked his name he replied "David Zolajefsky."

"What?" asked his employer.

"Zolajefsky."

"I cannot be calling you Zolajefsky," his employer said. "It is too long a name. Besides, I could not remember it. It takes too long to pronounce it. Again, it is not an American name but Russian and you are now an American. I'll shorten it to Zoladj, or, better still, use a name that sounds like that. How will Julius do?"

It was all right with David, and Julius it became, not only for the purpose of his employment but for all occasions. When his first child, born in America, Emanuel, he was registered as Emanuel Julius.

Most of his life David Julius was employed by a firm of German bookbinders, Eikhoff and Kraemer. One of their customers was the wealthy Peter A. B. Widener. He would send in his collections of American writers or the ancient classics to be rebound in leather. You may be sure David Julius, who read Russian writers in the original, was curious enough to peer into the contents of these books and probably pause from his work to read a passage here and there. He familiarized himself thus with authors he had not previously known.

About the turn of the century, Widener presented his library to the City of Philadelphia along with his magnificent home at the northwest corner of Broad Street and Girard Avenue. Since then the books have been moved to a building at 26th and Lehigh Avenue. Here some of the books bound by Julius may be seen.

The elder Julius always made a good living, but did not exceed \$1,000 a year, a fair sum in his day. For a few years he gave up his craft and ran a candy and cigar store. He retired about the time of the depression, but had saved enough to live on what he had. With pride he saw his son rise in fame and comparative wealth, but though he died in his late 70's he was always self-dependent.

An excellent characterization of the old gentleman is given by Emanuel in an account of his father and mother in one of his publications:

"My father and I were always on the best kind of terms. I liked to talk with him, for I was always amused by his dry, wry, sarcastic wit. He had the knack of disposing of great issues with a devastating sentence or phrase. When he disliked a person he had the actor's trick of merely repeating what the offensive individual said, with just enough artistry in the voice to make the objectionable one ridiculous in the eyes of all right-minded people."

Haldeman-Julius has referred less frequently in his own writings to his mother than to his father. Yet there are more of

her traits in him than his father's.

Mrs. Julius exercised good judgment in money matters. No doubt from her Haldeman-Julius inherited his business ability, his capacity for judging the literary market, and his methods possibly of dealing with authors and testing advertising mediums. She drove hard bargains, and, as her son says, she was never overcharged once in her entire life. She knew where to make the cheapest purchases and was a good housekeeper and kept her children well dressed. Here is the judgment of the publisher's wife, Marcet, on his business relations with writers:

"When it comes to his dealings with authors of Little Blue Books, he is a veritable Robin Hood—dickering to the point of hard-fistedness with well-known writers and overpaying and allowing absurd amounts of expense money to ones he believes are brilliant."

Haldeman-Julius' reactions to the finer matters in life undoubtedly also came from his mother. His ambition to create a high sense of appreciation for the arts was in some measure due to the inheritance of emotions that were part of her nature. His love for music probably came from her side of the family. Whether she knew anything about music or not, one of her cousins in Philadelphia, the late Marcus Zamustin, was well-known for his profound knowledge, ear and appreciation of music. He was a familiar figure, with his full face, pink cheeks and a blonde flowing handle-bar moustache, at all concerts and operas, and possessed some of the most expensive violins, including a Stradivarius.

Haldeman-Julius claimed that his mother was skilled as a "debunker," a quality in which he always specialized. She would burst out into a torrent of words that would tear a fake to shreds. In that she was following a Jewish custom.

Isaiah, for example, railed against astrology. He says to Babylon: "Let now the astrologers, the star gazers, the monthly prognosticators stand up and save thee. Behold they shall be as stubble, the fire shall burn them." Debunkers have been common in Hebrew literature. It may therefore be said that unconsciously Haldeman-Julius was following not only his mother but those of his and her ancestors who had been debunking from the time that Abraham destroyed his father Terah's idols.

Emanuel attended school only till he was 13, then worked at various jobs. Though he left Philadelphia at the age of 17, his memories of his early years there were so vivid that his readers found his frequent autobiographic accounts of life in the Quaker City in the nineties and early years of the century among his most entertaining and haunting writings.

In Philadelphia, when he was 15, he bought a pamphlet edition of Oscar Wilde's "The Ballad of Reading Gaol" at the book store of Nicholas L. Brown. This helped to formulate an idea he had already conceived of publishing a series of cheap reprints of the classics. Later he left for New York, where, after some menial jobs, he started writing for the *Call*, the old Socialist paper, and soon became a reporter for it. This work was appropriate, for he had early become a Socialist. Before he was thirty, after connections with various Socialist papers in Milwaukee and Los Angeles, he became quite a noted writer. An interview with Jack London published in a little magazine he managed to get hold of in Los Angeles, *The Western Comrade*, was widely reprinted. In it he castigated the distinguished writer for selling his pen for mercenary objectives rather than for art. A connection with the *Appeal to Reason*, the popular Socialist weekly, followed. Then, in 1916, he married Marcet Haldeman, a banker's daughter and niece

of Jane Addams.

From his wife Haldeman-Julius received a loan which finally enabled him not only to buy out the *Appeal to Reason* but to inaugurate his project of the Little Blue Books, which began with Edward Fitzgerald's translation of the *Rubaiyat of Omar Khayyam*. He soon started a little revolution in book advertising by using full-page space in daily newspapers. These huge ads became familiar to the American public, and with the help of a mailing list he was soon selling millions of booklets at ten and then five cents a copy. He now owned a farm near his publishing plant in Girard, Kansas, and before his mid-thirties he was a national publishing figure.

He then made the *Appeal to Reason* a personal organ, thus losing some Socialist subscribers, changed its name to *Haldeman-Julius's Weekly*, and finally to the *American Freeman*. For many years he wrote the entire publication of 12 closely printed newspaper-sized pages. In the twenties he started the magazines *Life and Letters*, *Haldeman-Julius Monthly*, *Haldeman-Julius Quarterly*, and finally *The Critic and Guide*, in 1947. Aside from these there were serial monthly publications. He lost money on these ventures, the deficits being made up from the Blue Books' earnings. His purpose was to introduce new authors and provide a medium for writers who were not acceptable to the conventional magazines. Above all, he was interested in liberal ideas and "debunking," and one of his most interesting exploits was a series of articles and booklets exposing the various Fundamentalist preachers who had attracted attention during the twenties. He was present at the celebrated Scopes trial in 1925, held in Dayton, Tennessee, when the theory of evolution was attacked, and both he and his wife wrote about it. He became a close friend of Clarence Darrow, who defended the teacher who



A painting of the Haldeman-Julius farm home in Girard, Kans., by the noted artist, A. Walkowitz

taught Darwin's theory in the schools, and published booklets by him and of the debates in which he figured.

It will be seen that Haldeman-Julius was that rare combination of the practical man and idealist. He made sacrifices and risked his personal fortune in altruistic designs. He was engaged in the seemingly hopeless task of having Eugene Debs freed from jail, and for three years, 1918 to 1921, he turned the *Appeal to Reason* into a battleground for this purpose, which was finally successful.

No sooner was Haldeman-Julius finished with one venture than he was launched on another. He exposed quacks in medicine and attacked any one he considered a faker.

When Hitler rose to power, and Father Coughlin's name became terrifying, Haldeman-Julius became more conscious of his Jewishness and began writing vigorously in defense of his people.

In appraising the multifarious activities and the many-sided career of Haldeman-Julius, it is necessary to dispose of the prevalent view that he was merely a publisher who made the classics easily accessible to the public through very cheap editions. There will always be publishers who will cheaply reprint books or selections from Poe, Tennyson, Maupassant, Oscar Wilde, etc. His real service as a publisher was not only in reprinting expensive and unobtainable classics, but in enlisting writers to depict life on the American scene, in advancing the best views on literature, and in attempting to free the public from the shackles of prejudice and superstitions. He issued mind-liberating books. It is now well known that he was responsible for Will Durant's "The Story of Philosophy." This work was originally a series of Little Blue Books, and also appeared in part in his magazines. It attracted no more attention than other Little Blue Books. They were sold at five cents for each of the nine essays, and have always remained on Haldeman-Julius's list. By an arrangement with Simon & Schuster, they were issued in one volume and became a best seller, providing the basis for Durant's fame and fortune. Similarly, other Little Blue Books could have been reissued in

bound volumes, and some no doubt will be.

When Upton Sinclair could find no publisher, Haldeman-Julius took him up. He published famous works of his, like "The Brass Check," and then issued novels and plays by Sinclair that are still unobtainable elsewhere. He printed new material by Isaac Goldberg, Clement Wood, John Cowper Powys, Frank Harris, H. G. Wells, Bertrand Russell, Joseph McCabe, etc.; he published articles by numerous authors who were then not known to the public, like Louis Adamic, James T. Farrell, Erskine Caldwell, Fulton Oursler.

A series of larger Blue Books was started which ran into nearly a thousand separate titles, while the Little Blue Books reached nearly 1900. The new series included hundreds of original works, the most notable being those by Joseph McCabe and Dr. D. O. Cauldwell. The works of the latter concerned phases of sexual life studied scientifically and through personal investigation. Haldeman-Julius was criticized for his "sex" books, but it must be acknowledged that he anticipated the Kinsey Report. Haldeman-Julius did not fear criticism. If he had one quality it was daring courage. He risked facing prosecution under the libel and postal laws, and in two actions under the former he came out victorious. He broke with friends if necessary, as he did with the editors of *Truthseeker*, a freethought magazine, when they called the Bible a "Jew book" and engaged in anti-Semitic references. He wrote against them and enlisted other writers to do so.

A book could be written about Haldeman-Julius's own writings. They run into probably a hundred volumes. He started early as a writer of sketches and short stories. These were collected as "The Color of Life" before he came to Girard. In collaboration with his wife he wrote a novel, "Dust," that was hailed as a great regional novel. They followed this with another novel, "Violence." Books of his were issued by other publishers. These were "The Outline of Bunk," "The Big American Parade," "The First Hundred Million" (an account of his Blue Books venture), and an Introduction to a collection of condensed McCabe booklets called "The Story of Religious Controversy." His chief writ-

ings are contained in his periodicals, and many if not most of these have been collected in scores of Little Blue Books and the Larger Books, in "Questions and Answers" (37 volumes), and "Notes and Comments" (10 volumes). Probably his most popular pamphlets were his autobiography, in two volumes—"My First 25 Years" and "My Second 25 Years."

SALESMANSHIP

How Haldeman-Julius advertised his publications—and got remarkable results—is indicated in this excerpt from a combination offer of six pamphlets about the publisher written by Albert Mordell and two by Haldeman-Julius himself.

ALBERT MORDELL, distinguished literary critic, has written six books about the personal history and career of E. Haldeman-Julius. We also have available two volumes of autobiographical writings by E. Haldeman-Julius as follows:

My First 25 Years. 75c.

My Second 25 Years. \$1.

If you will order both volumes—"My First 25 Years" and "My Second 25 Years"—you may send only \$1, which represents a substantial saving. If you want all six Mordell books and the two autobiographical volumes by Haldeman-Julius send a total of \$2.45, which makes the saving still larger. In that case be sure to mention that you want all six Mordell books and the two volumes, "My First 25 Years" and "My Second 25 Years." In all, you will be getting about 230,000 words. This is a great bargain. Better order all six Mordell books and the two H-J volumes for \$2.45, a saving of more than \$3, and we prepay carriage charges. Mail orders to: Haldeman-Julius Publications, Girard, Kansas.

In these two works, and in fact in hundreds of autobiographic passages and articles, he has revealed a unique and complex personality. He wrote on the spur of the moment, and like Mark Twain in his autobiography, he leaps from the past to the present, interjects happenings of boyhood among those that occurred only yesterday. He had a faculty that was photographic in recalling

boyhood life in Philadelphia in the nineties. These sketches were popular. It was almost uncanny to read them, for one marveled how he could recall with such accuracy and present so imaginatively and vividly such minute details. He contemplated producing with this writer a "fat book" about old Philadelphia. He was especially adept at character sketches and portraits. His accounts of Charlie Chaplin, Horace Traubel, Clarence Darrow, Frank Harris, Eugene Debs, Sinclair Lewis and other men he knew personally are unforgettable. In his sketches about himself there was no whining, no complaint about a lot that was not always a happy one.

His *American Freeman* was a sort of journal where every idea that came to his head, and every event that occurred, went in. Cheek by jowl with a profound article of philosophic import went one that dealt with the cats and dogs and cattle on his farm. His political editorials appeared here, as well as in the *Critic and Guide*. Like Montaigne, he told everything about himself. He mentioned his arthritis and what remedies he was taking. If a tramp visited his farm the episode was narrated. Excellent articles critical of radio commercials and stupid programs on radio and television went together with accounts of his Gargantuan feasts in restaurants.

He loved life—he was zestful, radiant, even epicurean. Socialists were perplexed that a Marxist should lead such a bourgeois existence and openly glory in it. His musical criticism, his literary articles, his causeries that wandered from one subject to another, his studies of the various actors—all were side by side with defenses of science and liberalism. His writings were popular. It might be said that for no magazine did readers await the next issue as eagerly as his subscribers awaited the *American Freeman*. He had his humorous side. He enjoyed jokes and he told many of them in his paper, some of an off-color nature that made subscribers cancel their subscriptions. His readers wrote to him frequently, and he used or paraphrased their letters. He quoted blame as well as praise. He was, as it were, the head of a family of fifty thousand. He virtually gave the *American Freeman* away, twelve issues for one dollar. *The Critic and Guide*, a fat periodical of 128 pages, cost a dollar and

a half a year. It was natural that he should be losing money on it, and a month before his death he abandoned this periodical. He made pleas for contributions in the *Freeman* to make up his deficits, and they poured in constantly in one, two, five and ten dollar bills from every town and hamlet. Some years he received as much as ten thousand dollars. This might seem begging, but the receipts attested to the interest his readers had in his work, and consoled him for the abuse he met and the ostracism by other publications, who never quoted or mentioned him. He used at times vulgar language—*pippik* and *kisbke* were favorite words, originally taken into Yiddish from the Russian. He was a sort of Rabelais and Montaigne rolled into one, for to look at him in another light, he had the faculty of writing with the profundity of Bertrand Russell and the lightness of Christopher Morley.

He had several gods—of course Voltaire and Ingersoll were among them. But his literary judgments were sound. Originally influenced by Mencken, he turned against him for his anti-democratic stand. In spite of his judgments on the tastes and views of the average American, he was a great believer in democracy. He always referred to himself as a social democrat, and as such attacked communism, though he often became apprehensive of the hysteria of the anti-communists.

Haldeman-Julius wrote with great facility. In the midst of his activities as business man, publisher, editor, farmer, he produced daily from three to five thousands of words. He used large sheets, almost twice as wide as the standard letter sized paper, and followed each article with another continuously, typing out everything himself. Only here and there was a word corrected. He seemed to have *cacoethes scribendi*! He would rather write a good article which could be praised by some one whose opinion he respected than sell quantities of Little Blue Books.

Haldeman-Julius probably turned out more literary material in the last thirty years of his life than any author in America. He told this writer, however, that his own fifty odd Little Blue Books, which by 1949 had sold over a million and a quarter copies, were not as good sellers as those of a number of his

authors, William J. Fielding, for example. His big Blue Books, numbering about twenty-five, have sold still less, and the 37 pamphlets of "Questions and Answers" still less. His latest collection in ten volumes, "Notes and Comments," represents his best work.

Besides the five volumes issued by other publishers, Haldeman-Julius wrote over 125 collected pamphlets. If to this were added his uncollected articles, the number would be very large. Some day, probably, a selection will be made—certainly ought to be made—of these works, and a residue of high quality will be left after the ephemeral and journalistic are omitted. Of course Haldeman-Julius wrote too much, and often boasted of quantity rather than quality. But he was a literary man, and his note books can be compared for matter and thought with some of those issued by more celebrated writers.

I now come to a phase of his work to which little attention has been paid, his writings about Jews. These have been overlooked by Jews because of his reputation as a freethinker. Yet there was nothing more he desired than that his services to his people should be made known. The present writer, who wrote many articles about Haldeman-Julius for the *Critic and Guide*, which were subsequently collected in six pamphlets, has had on his agenda the writing of an article to be contributed to some Anglo-Jewish periodical about Haldeman-Julius and the Jews, to which he looked forward with eagerness. This article was never written, but he can atone for this delay by a few remarks here.

Haldeman-Julius did not have the advantages of a Hebrew education, though his father was a Hebrew scholar. He knew the Hebrew alphabet, spoke Yiddish, and often used Jewish idioms as well as Hebrew words in his writings. He approved, though he had at first opposed Zionism, and was intensely interested in the State of Israel. While he was not religiously observant, and criticized dogmas and rites, he regarded the Jewish religion superior to any other. Unconsciously he took a Jewish point of view in his animadversions upon Christianity. He approved of some features of the Reconstructionist, Reform and Conservative movements. He was proud of his people and their heritage and contribu-

tions, and defended them from the charges brought against them. He criticized clericalism, and when he did cast some aspersions upon orthodoxy, it was done mildly, so that Christian subscribers wrote in to ask why he was so hostile to Christianity and not to Judaism. He used Jewish writers extensively in his later publications, including numerous articles by Victor S. Yarros, Dr. B. Liber, Albert Mordell, Paul Eldridge, and his latest contributor, Dr. Abraham Bronson Feldman. These names appear often in the pages of the *Critic and Guide*. One of his latest publications was a posthumous pamphlet by Isaac Goldberg (who used to write for him), consisting of a selection of moral maxims and proverbs from the Talmud and Midrash. Though Haldeman-Julius published little about the Jews by Jewish writers, he came to have a definite opinion as to their mission. In a criticism of Sholom Asch's later books he said that Asch should have realized "that his primary duty as an artist and thinker was to preserve and vindicate his own people." He also was opposed to the showing of the motion picture, "Oliver Twist."

Hostile critics have called the Jewish religion a stomach religion, not only because of the Kashruth requirements but because of the uniqueness of Jewish cooking. It is well known that even many who have deserted their religion still yearn for the old fleshpots, and those who do not follow its moral precepts cling to the dishes mother made. Nothing amuses Gentiles more in Damon Runyon's tales than the appetite of some Jewish gangsters for *blintzes*. One day early in 1949 there appeared an article in the *Freeman* by Haldeman-Julius entitled "Jewish Cooks," later reprinted in his "My Second 25 Years." It made mouths of the Jewish subscribers water. Here the great pioneer of advanced ideas was writing about *potato latkes*, chicken soup with *matzoh* balls, stuffed *kishke*, *smetene*, cold *gefille* fish, *kreplach*, and *blintzes*, and pronounced a general eulogy on kosher food and the Jewish housewife. He asked his readers who lived near the *Jewish Forward* office on East Broadway to let him know if the old fashioned *matzoh* balls were still made of eggs, vegetable shortening, salt and pepper, if there was still chicken fat floating on the soup, and whether the latter was still flavored with

celery, onions and spice. "If the answer is No," he wrote, "break the melancholy news tactfully, for there is a limit to my capacity for hurts and sorrows."

I am far from implying that because Haldeman-Julius had a yearning for the old home meals he thereby revealed himself a Jew of value to his people. His services however were many. In fact, his beliefs were primarily those of the Jews in America and Israel. In the very last book he published, mailed to me the day of his death, he made the following comment:

"Jesus wasn't the Jewish Messiah, as theologians recognize, and he saved nobody. The notion of salvation is puerile. The Jew remains a member of an ethnic group which has a tragic and amazing history. The Jewish Atheist and Agnostic remains a Jew. . . . The Jews can never swallow the Trinity, the Divine Birth of Jesus, or the immaculate conception of his mother. Their ethics, too, are superior, because more realistic and scientific, than the Christian ethics, which no one has even tried to live since the primitive Christian communities."

It is immaterial what Haldeman-Julius thought about Judaism, because he was not familiar with it in full detail. He never fully appreciated the Bible. But

HALDEMAN-JULIUS ON ALBERT MORDELL

ALBERT MORDELL is the son of Russian Jewish parents who immigrated to this country in the early '80's of the last century, and married here. His father, Phineas Mordell, was an authority on Hebrew grammar and published several original articles on the subject in Hebrew and English periodicals. He also issued in English a pamphlet, "The Origin of Letters and Numerals," an original interpretation of the oldest Hebrew mystical book, "Sefer Yetzirah." He was a Hebrew teacher. Mordell is the older brother of Professor Louis J. Mordell, a Fellow of the Royal Society who holds the Sadleirian Professorship of Pure Mathematics at St. John's College, Cambridge, England. He has published many papers, over a hundred in solving mathematical problems.

Albert Mordell is America's finest literary critic. Most of the others are hardly more than reviewers.

what is important is what he did after the advent of Hitler in 1933. Within a year or so he turned his *American Freeman* into a paper giving his answers to questions sent in by his readers. Sometimes he invented the questions and gave his answers. Many of these dealt with Jews and topics of Jewish interest. He collected these into 37 large pamphlets and he had an index to the first 25. A few years ago he turned the *Freeman* back to an organ of original writings by himself, but he still contributed articles about Jews. Under the title "Jews" in the index volume of "Questions and Answers," he lists over a hundred answers, or rather articles, about Jews. Some of the titles are "Believe in Brotherhood," "Their newspapers opposed communism in Germany," "Do Not Control our Banks," "History's Favorite Scapegoat," "Cultural Record of," etc. There are nearly fifty articles listed under the title anti-Semitism, and other articles of interest to Jews appear under the names of Ford, Winrod, Hitler, Father Coughlin — under whose name there appear about 90 articles. Indeed no one so violently attacked Father Coughlin as did Haldeman-Julius, and if the latter was finally silenced, at least a little credit should go to him.

In the very first of these pamphlets, entitled "Questions and Answers" (1935), under the heading "Anti-Semitism, Racism and Lynching," he has twelve double column pages. Here is an excerpt:

"Question: What is the extent of 'Jewish influence' in Washington?"

"Answer: Here we bump into another myth. 'Jewish influence' in Washington doesn't exist. There is only one Jew who is a member of the President's cabinet, and not a single Jew who belongs to the 'Little Cabinet' which numbers 25. . . . The facts prove definitely that current anti-Semitic propaganda about 'Jewish influence' in Washington is nothing more than Hitleristic propaganda. These elements have to drum up scapegoats and erect strawmen in order to sell their racial racketeering to the yokels."

As to Haldeman-Julius's personal life, it was mostly devoted to reading and writing. He was happily married to his second wife, Sue (his first had died) for the last ten years. She made an ideal

(Continued on page 23)

THE Jewish Arab war of 1948 has brought to an end one of the oldest Jewish traditions since the early days of exile — praying at the Wailing Wall every day of the year and especially on the High Holidays. Whenever one visited the Wall on a weekday or on a Sabbath one could find, in addition to a handful of tourists, several scores of people absorbed in thought of prayer, some quietly and silently, others gesturing with hands and arms, the cadencing bodies united with all that the Wailing Wall meant. On Rosh Hashana, and much more so on Yom Kippur, towards the end of the day when the Shofar would soon be blown, thousands and thousands would find their way there, young men and old sages, religious believers and atheists alike. The Wailing Wall was more than a remnant of a religion of ancient days — it was and is the “living” tie between an independent past and a national future.*

Since 1947 the Jews no longer have had access to the Wailing Wall. Although built on top of Mt. Moria and remembered in our prayers as “The Mountain of Zion, the Dwelling of God’s Glory,” it lies low down in the Old City of Jerusalem, inside the Old City Wall. From the surrounding buildings, rebuilt seven times on their own ruins, one has to descend steeply to reach the Western, or Wailing Wall. Today there is no part outside the Old City Wall from where one can see the remaining Western Wall of the Holy Temple, or even part of it.

As the Temple was built on Mt. Zion, which is in the Old City, it may be confusing to speak about thousands of people who visited King David’s tomb on Mt. Zion. However, this is the Mt. Zion (called by that name even in ancient days) situated just outside the Old City Wall. It is connected with the Old City through Zion’s Gate, which at present is in Arab hands. It is on this Mt. Zion that King David is supposed to be buried and his tomb the Jewish Holy site which is nearest to the Wailing Wall.

As I was ascending the newly constructed concrete steps leading to David’s tomb, I met Mr. Ezrahi, from Tel Aviv, coming down. There was no Ashkenasic

According to Midrash the stones of the Wailing Wall are the watchmen that guarded Jerusalem during the long years of exile to safeguard the return of the Jewish people (Jes. 62.6).

An Israeli Observer Reports A Stirring Experience

THE SHOFAR ON MT. ZION

By JAAP BAR-DAVID

minyan at the Tomb, he said, only Sephardic and Yemenite. It was the second day of Rosh Hashana, and as I had been up the day before I took him back with me.

We entered the 2000 year-old building, its wall 4 feet thick and at central points as wide as 7 feet. Passing through several vaulted halls, always dark and cool even during the hottest summer day, we soon reached the large hall which gives entrance to the antechamber of the tomb. Last year this place had been allotted to an Ashkenazic *minyan*, while this time the Sephardim were assembling here. They prayed in two different *minyanim*, each according to their own ritual.

Winding our way through a small yard, then a larger yard and some narrow alleys, we finally reached the Ashkenazic schul.

In a way this *minyan* was very much like any other one. This year there was an excellent *chazzan*, with three young men, making up a very good choir.

More than anywhere else in Israel, it is on Mt. Zion that one experiences a feeling of being part of Israel’s past, present and future. On the walls around us were hundreds of pictures of synagogues, many of them large and beautiful edifices that no longer exist. For the West European or American Jew who never lived in Eastern Europe it is a revelation to find out that some small unknown town in Poland, “a *statele* in the backwoods,” as it were, boasted three large synagogues, each one of the size of the Great Synagogue of Amsterdam or the Rothchild Temple of Paris. Another wall showed the pictures of dozens of synagogues in Jerusalem, twenty-seven of them in the Old City, destroyed by the enemy in one stroke of violent barbarism.

One of the Holy Scrolls bears a cardboard number card. It records its serial number and the city from which it was rescued. The *Parobet* has come from Eastern Europe but the exact place of its

origin is unknown. The *Aron Hakodesh*, the Holy Ark, hails from Morocco.

The highlight of the service was the blowing of the Shofar before *mussaf* prayers. Ascending a very steep and narrow staircase, the entire congregation taking along the Holy Scrolls, a table and bench followed the *Ba’al Tokeah* on the roof. In front of us, immediately behind the Old City Wall at close distance, lay the former Jewish Quarter, with the huge, severely damaged Batai Machsai compound, where the Jews of the Old City made a heroic last stand before the inevitable capitulation. Behind that was the Wailing Wall, deserted on this Day of Remembrance.

Penetrating through the heavy vaults and walls of the adjacent building, came the *shofar* tones of the Sephardic *minyan*, and now our own *Ba’al Tokeah* got ready. Everyone was deeply moved listening to the *Tekioth*. The old man blows well but the soft wind here on the roof carries the sound away, away in the direction of the Old City, of the Wailing Wall. Is it an accident that the wind has changed its direction since this morning? Or is it another miracle that lifts the sound of the *shofar* and carries it forth to the stones of the Wall?

For 2000 years and more these stones have spoken to us in their own language, have called back the Jewish Nation from the Diaspora, and returned Israel to Zion. It is tragic coincidence that this return should mean a separation from the place where once the Holy Temple stood. Yet here on Mt. Zion, through the tones of our *shofar* that caress the stones of the Western Wall, we have done more than merely say our prayers — we have paid homage to the symbol of a glorious past, have consoled it in its loneliness and, in return, have received new strength for our national and spiritual future.

Jerusalem, Tishri

THE NEW ISRAEL

A Survey by the Director of the American Geographical Society

Dr. George H. T. Kimble

The following comprehensive and critical article was published in the monthly printed newsletter, Focus, issued to subscribers by the American Geographical Society, with headquarters in New York.

IT IS not only the map of Asia that is changing these days: the landscape is also changing—nowhere more rapidly, or remarkably, than in the youthful state of Israel.

It used to be said that time stood still in the Holy Land, and that the only guidebook a traveler needed was the Old Testament. But no longer: the Israel of Chaim Weizmann, Ben-Gurion, and the returning "Exiles" is very different, both in looks and in life, from the Israel of the Twelve Tribes, or, for that matter, the Palestine of 25 years ago.

Consider, for instance, what has been happening in agriculture, in the field of animal husbandry. "Green pastures" have long been at a premium in Palestine. The right to grazing space and the fight for it are recurring themes with which every student of Holy Writ is familiar. Because of this, cattle have always been less popular with the Palestinian herder than sheep or goats, to the progressive impoverishment of the soil, and, in many instances, its complete destruction. In a less stringent environment this cattle shortage might not be so important, but in a land where alternative sources of fats and proteins are hard to come by, it is serious. To the present government it is viewed as a national liability, which must be removed with all dispatch.

The measure of their early success is reflected in the following figures: in 1939 the total number of cattle used on Jewish farms was 16,477; in 1949 it was 36,549; now it is more than 42,000. At the same time close attention is being paid to the breeding of good strains: already the output of milk over parts of the country has been raised to the point that is adequate for local needs.

To accommodate the increased cattle population, and the growing farm popu-

lation, more and more land is being brought into service. A few years back, the hill country around Jerusalem was so much scrub and rock supporting a sparse nomadic population of Bedouins and their sheep. Today, the wilderness has begun to flourish: a 600 acre farm, newly established near Bethlehem, supports between 400 and 500 people—refugees of many nations and occupations. The cereal crops (wheat, oats and barley) are mechanically threshed, and the straw is mechanically baled, for stock feed, for bedding, and ultimately for manure. In addition to its herd of some 50 Friesian cattle, which supplies the dairy requirements of the colony, it has orchards and truck gardens, and already the orange crop has become the main source of ready money. And this colony is but one of some 600 which have sprung up during the past generation and which, between them, give shelter, occupation, and a zest for living to upwards of 200,000 immigrant Jews.

Although the administrative organization and economy of the colonies are not everywhere the same, and are, indeed, changing from year to year, the "colonial" idea is still gathering momentum, for the advantages are plain for all to see—including the Arab who is already taking a leaf or two out of the Jewish agricultural textbook. In addition to the pleasures of community life, there are the hard cash gains in larger crops, lower costs, superior marketing facilities, and the safeguards against soil exhaustion and soil erosion, abuse of water rights and overgrazing. No fewer than 150 colonies were established within 18 months of the State's founding; another 36 are now in building in the semi-arid Negeb; and by 1954 there will be many more if the present ambitious irrigation schemes for the region materialize.

Jews and Arabs alike have long realized that the basic element in the agricultural equation is water. Palestine is not a well-watered country, even by Mediterranean

standards. It gets practically all its rain in the winter half of the year: at Jerusalem a shower in May, June, or September is something to talk about, and not even the oldest inhabitant can recall a fall of rain in July or August. This means that unless the farmer has access to river or ground water he must have all his field crops harvested by the beginning of summer. Only the olive, fig, and vine can combat the summer drought. To make matters worse, the rains tend to be torrential, especially in the uplands, where they play havoc with the soil cover unless it has been secured by terraces and checkdams. Away from the northern lowlands and the uplands, where the annual total may run up as high as 35 inches, the precipitation is distinctly scanty; indeed, over fully one-half of Israel it does not average more than 8 inches, and would be even less were it not for the heavy dews "that come down upon the mountains of Zion."

What can be done to better such ill-favored land? Some of it can be irrigated. Already 121,000 acres of farmland have been irrigated, and the Israeli government is determined to double this figure in the course of the next few years—a determination that may well be realized, for they increased the acreage by some 40,000 acres between 1949 and 1951. Ultimately they believe that no less than 700,000 acres may be brought "under the ditch." Whether it will pay, as a business proposition, to carry through so ambitious a project is another matter, but there is no denying that the newly irrigated land is doing better than most of the unirrigated land, in some cases, growing 3 crops a year as against one; that it is providing work for many thousand settlers (mostly refugees from the camps of Europe); and that, in the thinking of the Israeli, it symbolizes more truly than anything else the rebirth of their nation.

Of no less significance is the forestry program. As everybody knows, the forests of the Levant are not what they

used to be. Even the cedars of Lebanon do not add up to a decent-sized woodlot, for there are barely 400 of them! And the reasons are not hard to find—overcutting, overgrazing, and imprudent farming, ably abetted by a fickle climate. The Israeli government realizes, as did the British Mandatory Power before it, that there can be no enduring agricultural prosperity without an adequate water supply, and no assurance of such a supply without conservation in the catchment basins and the maintenance of high water tables—all of which spells afforestation. As Chaim Weizmann himself put it in a recent interview: "If we had afforestation, there would be more water: there would be more wood, pastures, dairy herds and a flora and fauna quite different from what we have now, which would produce richer living conditions. And this is what must be done in the next ten years."

Already the tree planting program in the hills, mostly of conifers in the uplands of Galilee, has begun to stay the downward creep of soil, and in the low-lying swamp areas the young eucalyptus groves are proving exceedingly useful as "dehydrating" agents. Dune-ridden coastal areas are likewise being planted, generally with acacias, for the purpose of immobilizing the sand and, so, of securing adjacent farmlands against its insidious march.

In 1945 the area maintained in forest by the government and other Palestinian agencies was only 14,000 acres. At the present time the acreage has been increased to 100,000 and planting is going on at the rate of several million trees a year (6,500,000 in 1951).

Even more remarkable have been the industrial developments. More timid spirits might well have been discouraged by the shortage of raw materials and fuels, but not the Jews. They determined to compensate for the shortcomings of their environment by exploiting the skills, experience, and capital available to them, either their own or from Jewish organizations overseas, and to such good effect that they are today the most highly industrialized community in the Middle East. In achieving this position they were, of course, notably assisted by World War II, which imposed upon them the necessity of producing much in Palestine

that had previously been imported. Power for their industries was available from the diesel-motored generating stations at Haifa and Tel Aviv and the hydroelectric station at Tel Or, where the Yarmuk flows into the Jordan south of Lake Tiberias. (At the present time Israel does not have access to power from Tel Or, since it is in Arab hands. Nor is she able to import fuel oil by pipeline from Kirkuk; owing to the embargo on the export of Iraqi oil to their country, the Israeli are momentarily compelled to import oil by tanker from Venezuela!)

For obvious reasons the emphasis has been on light industries requiring small amounts of raw material and large amounts of manipulative skill and processing. Such industries run the gamut from razor blades through watches to chocolate, false teeth, fine furs, and footwear. The General Shoe Company of Tennessee has recently spent a million dollars on erecting a plant at Tel Aviv where old-style handicraftsmen have be-

ISRAEL IMMIGRATION INCREASES

IN THE first eight months of 1951, January to August inclusive, 150,692 immigrants entered Israel. This figure was in excess of expectation. The immigration plans of the Government and the Jewish Agency have been based on the assumption that during the entire year immigration figures would not exceed 200,000. The increased influx was due primarily to the completion of the air life from Iraq.

This year, too, has been a record year for tourists. In the first eight months of 1951, 42,302 tourists visited Israel as against only 29,316 in the whole of 1950. Of this number 30,035 were visitors for more than one day, and 12,267 were one-day visitors.

During the winter months, the Israel Army will take over responsibility for 30 immigrant work villages with a population of 15,000 persons. The army will provide sanitation and other services, while the Jewish Agency will continue to provide medical service and the Ministry of Education will maintain the schools in the camps, as it does at all other times. Children from these villages will be housed in special camps operated by women reservists.

gun to turn out new-style shoes by the thousand pair.

As yet there are no "heavy" industries, except for potash perhaps, but the Kaiser-Frazer Corporation has a 2.5 million dollar car assembly plant already in operation at Haifa Bay, and Philco is producing refrigerators at Tel Aviv. Furthermore, a steel mill and a nonferrous metal plant are going up in the industrial suburbs of Haifa. And each year sees the Weizmann Institute at Rehovot and Technion at Haifa increasing the efficiency of existing industries and piloting the establishment of new ones, such as the manufacture of foodstuffs from yeast and synthetic materials from alcohol.

Such developments are naturally reflected on the population map of the country. In May, 1948, the number of Jews in Palestine was about 650,000. In the past three years the Jewish population has doubled, and, at the present rate of immigration (between 20,000 and 25,000 a month) will almost certainly double again in the next three years. During the same period there has, of course, been a considerable emigration, so large in fact that the total population of Israel today is probably not very different from that of the corresponding area of Palestine in 1948. It is believed, for instance, that the number of Palestinian Arabs who in the spring of 1948 fled the territory claimed by the Jews is about 650,000. But the distribution of the population has been undergoing a radical change; whereas most of the Arabs lived in hamlets scattered throughout the country districts, most of the incoming Jews have gravitated to the towns and the various types of agricultural colonies. Even in 1946, three out of every four Jews lived in a town or colony, and now it is nearer four out of every five.* Tel Aviv, already approaching the one-third million mark, can scarcely keep pace with the heavy demand, even though most of the new houses going up are mass-produced, two-room units of simple construction.

There are several reasons for this growing urbanization of the population. The burgeoning of new industries we have already touched upon. There is also the

* According to figures released by the Israeli Tourist Department in 1950, 900,000 Jews were then living in settlements of 1,000 inhabitants or more.

fact that most of the Jewish immigrants are town-bred folk, who have little desire to change their living habits, even though town life may mean overcrowding and underemployment. But a very important reason is the desire of the Jewish leaders to organize even the agricultural life of their country on a highly centralized, nucleated basis. This is no new idea: as far back as 1882 five such Jewish communities had been established, and by 1948 it had already assumed impressive proportions, for there were then well over 300 farm communities, with an average population of between 500 and 600. These communities, notwithstanding their differences of internal organizations, all have their schools, stores, recreation centers, and most of the other amenities we associate with town life.

Because most of these changes are occurring so fast, and with such seeming ease, there is a danger that we will overestimate the potentialities of the land of Israel and assume, among other things, that given time and know-how, the whole country will be transformed into a "city of habitation," where "the hungry may dwell, sow fields, and plant vineyards and get them fruits of increase." But what are the facts?

In the first place, few countries have a smaller endowment of economic minerals and fuels. There is no coal in the Holy Land, and very little oil, though prospectors are still looking hopefully for it in the Dead Sea region. The only large aggregation of economic minerals is the salts of the Dead Sea (mainly sodium chloride, potassium chloride, magnesium chloride, and calcium sulphate): elsewhere there are deposits of sulphur, phosphate and rock salt, bitumen, alum and building stone. Thanks to inventive skill and hard labor the Jews have done great things with these modest resources, but, as their forefathers discovered in Egypt many centuries ago, it takes straw to make bricks, as well as science and sweat.

Secondly, a combination of fertile land and adequate water supply is relatively rare. Grain yields are among the lowest in the Middle East countries, and even on the modern scientifically run farm average only 16-18 bushels per acre, which is about the same as the Balkan peasant obtains with his much more primitive methods.

No doubt more land can be cultivated—in the Negeb alone it is estimated that a million acres are capable of cropping—but what large parts of the country need most is less cultivation, not more—to enable the exhausted soils to recuperate and the forests and pastures to reclothe the wastelands.

Under irrigation, higher yields are obtained and more land is being made productive, but irrigation is costly, and, also, where is all the water to come from? Over half the country much of the 8 inch rainfall—about the average for Albuquerque, New Mexico—is lost by evaporation, transpiration from plants and drainage into the Dead Sea and the Mediterranean. Near Haifa and Tel Aviv, the pumping of wells has lowered the water table below sea level, with the result that these wells are now brackish and useless for irrigation.

Various far-reaching schemes are being studied and carried out for increasing the irrigated area by harnessing hitherto neglected underground water supplies, conserving and redistributing flood-waters, and diverting the flow of the Jordan River; but the common feature of all these plans is that they entail a large outlay and envisage only a small economic return, and, in the case of the Jordan, they depend on sources partly controlled

by neighboring countries.

Even if the most optimistic estimates of the Jewish irrigation experts should be realized, a large sector of the country (perhaps as much as one-third) will still be incapable of being made over in the likeness of Eden. Doubtless there will be some who will assert that science and technology will eventually enable us to redeem the irredeemable, especially if we are prepared to pay the price. The Jewish government has so far shown no disposition to be guided by the profit motive. On the contrary, it has allowed no question of cost to stand in the way of its goal—as expressed by Ben-Gurion: "To shape a Jewish life and create a society that will embody the historic wishes of the Jewish people."

But deficit financing in a country so young is not calculated to win the confidence of its creditors, and sooner or later the sails of the ship of state must be trimmed to the amount of breeze. Fortunately, there are signs of a growing realism in the conduct of both domestic and external policy. These are much to be applauded, because in the long run the only satisfactory prescription for the good life in an enduring society is respect for the limitations, as well as for the opportunities, of the land, and all that it symbolizes in farmlands, forests, mines, fisheries, and factories.

EMPLOYMENT IN ISRAEL HIGH

THE maintenance of a high level of employment was reported by the Labor Exchanges in Israel at the end of the summer, according to the General Federation of Jewish Labor (Histadruth). By the end of August, 102,622 people had registered with the Exchanges since the beginning of 1951, as compared with 86,284 in the corresponding period last year. The daily average unemployed numbered approximately 5,500 only a slight increase over 1950, while 70% of all those registered were unemployed for less than six days a month.

Nearly 50,000 jobs a month were found by the Labor Exchanges in the months April to August, almost 30,000 of them miscellaneous unskilled work; of these unskilled jobs, a number of agricultural projects provided some 11,000 jobs a month while some 7,000 jobs were found in public works.

In addition, over 10,000 jobs a month were found in building and over 4,000 in industry, but the published figures do not here distinguish between skilled and unskilled work.

The main source of agricultural employment was Hakal, the joint Histadruth and Jewish Agency Agricultural Contracting Company, which engaged over 2,500 workers a day on its various projects. In addition to fourteen large vegetable gardens, covering an area of 10,000 dunams (2,500 acres), Hakal is preparing to plant a further 10,000 dunams, and it also opened a large new fruit nursery this year in addition to cultivating citrus groves and vineyards.

The public works program completed the widening of most main roads and bridges in the country, and laid a number of important new roads, bringing the total of new roads laid in the past

(Continued on page 23)

"HOW does Walter Winchell work?" "What makes him tick?" "What is the secret of his all-too-true prophecies?" There are many questions about Winchell New Yorkers, Hollywoodians and Washingtonians would like to have answered. But only one man can answer them. He is Winchell himself, and he "just won't talk." To add to this mystery of operation, it is a well-established fact that those who part (sometimes reluctantly) with the information which makes tomorrow's Winchell headlines do so in the knowledge that Winchell will tell the story, but will never betray the source. This probably explains why the Winchell wellspring of scoops never runs dry.

A New Yorker to his fingertips, with Broadway and Hollywood the warp and woof of his makeup, Winchell is as cosmopolitan in his paraphrasing as Kipling in his ballads. He is also individual enough to break tradition in his journalistic technique—sandwiching an intimate item about the peccadillos of a Hollywood nightclubber between words of searing scorn for a Communist government.

While Winchell, the commentator, is something of a paragon, Winchell, the man, is like the next-door neighbor or club-car companion with whom we swap ideas on the world today. A quick little man with grey hair and steel-blue eyes, Winchell always has an enigmatic grin for everybody, and is happiest among his newspaper cronies.

A glib talker, Winchell is also a first-class listener. If the conversation is worth-while he listens with eyes riveted on the speaker, mentally gleaming what he considers newsworthy. Should the conversation become dull, Winchell's eyes will wander and soon his feet will follow. He is adept at fading gracefully away from a bore, and believes it a cardinal sin to waste time in profitless (non-news-worthy) conversation.

Peculiarly, Winchell is not a product of a newspaper life. He was one of thousands of underprivileged kids who came not always as blessed events to the teeming tenement houses of New York's East Side. At the age of 12, a scrawny, white-faced kid, youthful Walter "went theatre" with two other kids, George

Some Intimate Notes About America's Most Original and Popular Columnist

THE WINCHELL TRADITION

By LEON GUTTERMAN

Jessel and Eddie Cantor, which meant that between intermission at New York's old Imperial Theatre, they collected tickets, showed customers to their seats, and sang the nostalgic and apple-blossomy ballads that were illustrated by lantern slides.

Gus Edwards saw and heard the youthful trio valiantly trying to make the grade, and asked them to work for him

as real vaudeville actors. Walter was then just 13, but he burned his educational bridges behind him and became part of a "Newsboys' Sextette" at fifteen dollars a week.

School knew him not thereafter, but the vaudeville circuits did. By 1917 it was safe to say that Walter had arrived. But so had World War I, and hardly had it been declared before Walter joined the Navy. After it was all over, life was somehow not the same. Walter went back to vaudeville, but even though he was earning a fair salary and still climbing toward success, he wanted new horizons, unbounded by footlights.

So, it came about that a backstage bulletin board one day was graced with a three-column typed "newspaper" titled "Newsense," and by-lined by Walter Winchell. The publication was crammed with intimate theatrical news. A vaudeville circuit took it.

The Winchell news-wagon was rolling now, and in 1922 Winchell said so-long to vaudeville and took a regular job as a reporter of Broadway hearsay. Two years later he was hired as a columnist by a New York daily, *The Graphic*, which was a strange mixture of health crusades, vice exposes, dignified news items, marital advice and cosmographs.

Later, Winchell went over to the *Daily Mirror*, and his column was syndicated to many hundreds of American newspapers, giving him an audience far beyond any competitor.

A dauntless crusader, Winchell has made enemies, but has never taken a back step. Both in style and content his column has improved over the years. He never pays a cent for information. Because of his secret manner of operation, informants come to him by telephone, telegraph, mail and messenger service, funnelling an incredible flow of news tips to his desk. Winchell is indefatigable in checking these tips, and never uses information unless convinced his source is

(Continued on page 23)

AN EXPLANATION

Leon Gutterman, the Hollywood correspondent of the Jewish Telegraphic Agency (which serves the REVIEW) frequently includes in his writings about movie and other notables people whom one would not believe to be Jewish. An inquiry by the editors of the REVIEW brought the following reply from Mr. Gutterman.

"All the Hollywood people mentioned in my column are Jewish. When I mention a non-Jew, I never fail to state that he is not Jewish.

"Not only have my columns aroused your curiosity about those film folk who are of our faith, but in the years that I have been writing the column, hundreds of letters have come to me with the very same queries: 'Is so and so Jewish?' 'Are you sure of it?' 'My friends and I have made a bet concerning so and so. Is she Jewish or not?' 'Please send me a list of all the stars in Hollywood who are Jewish,' etc., etc.

"It is my business to know who are Jewish and who are not. I verify and re-check my facts always before writing them. Of course, many people here in Hollywood would rather not be talked about as Jews. If such is the case, I would rather not write about them at all. I write about Jews who are proud of their people and their heritage. And most of them are.

"So please be assured that your correspondent gives your readers legitimate, accurate facts at all times."

NEWS OF THE MONTH

ISRAEL will ask for a new aid grant from the United States Government, Foreign Minister Moshe Sharett announced in the Israel Parliament. The Knesset was crowded as deputies and visitors came to hear Minister Sharett's statement of Israel's attitude toward a Middle East defense command and on American assistance.

The Israel Minister, recently returned from a visit to U. S., paid tribute to President Truman and leaders of both major political parties here who made possible the \$65,000,000 in grants for Israel included in the recently passed U. S. foreign aid program. He declared that these grants are of "considerable help" in Israel's current difficult economic situation, and that they will improve the financial condition of the country. Mr. Sharett also told Parliament that Israel's interests lie in those countries whose Jewish communities can assist in bringing immigrants to the Jewish state and in stabilizing the nation.

☆

In a resume of events at the Paris Arab-Israel conciliation conference, which has completed seven weeks of frustration, the Foreign Minister said that the success of the talks was doubtful from the beginning and it is now clear that the Commission has failed. Until the Arab states agree to Israel's condition that the armistice agreements be converted into peace treaties Israel will not enter into further negotiations with them, he stated.

He declared that it was the responsibility of the Arab states to absorb the Arab refugees, while Israel was prepared to pay reparations for abandoned Arab lands. However, he pointed out, Israel cannot in her present situation make such payment without international contributions, and that damages suffered by Israel as a result of the Arab invasion would be deducted from the total payment.

☆

Outlining Israel's stand on the question of establishing a Middle East command, Mr. Sharett emphasized that the

Western Powers have not invited the Jewish state to participate in such a command, but merely informed her of their plans to establish it. No Middle East command has been established as yet, he assured the deputies.

In this connection he pointed out that Israel views with anxiety the delivery of arms to any state in the Middle East which refuses to sign a peace treaty with the Jewish state. "The arms," he said, "might be turned against us at any moment and under any circumstances, therefore Israel must look for closer ties with those democratic countries where the Jewish communities can assist us."

☆

The new situation created as a result of the decision of the United States, Britain, France and Turkey to establish a Middle East defense command, was under review at a two-day extraordinary meeting in Tel Aviv of top government officials and diplomatic representatives.

Premier David Ben Gurion, Foreign Minister Moshe Sharett, high officials of the Foreign Ministry and the Chief and

Deputy Chief of Staff of the Israel defense forces met with the Israel Ministers to London and Ankara, who had been urgently recalled for consultations, and with the Israel military attaches to Washington, London and Ankara.

☆

Several hundred Communists demonstrated in Tel Aviv against Israel's joining a Middle East defense arrangement. The demonstrators supported Egypt's fight for "total independence from Britain" and repudiated the expected negotiations with Germany for reparations to Jews for property looted by the Nazis.

There is no need for Israel to be included in a Middle East defense command because the Soviet Union will not attack the Jewish state, Dr. Moshe Sneh, leader of the left-wing Socialist Mapam Party, told a meeting of the Soviet-Israel Friendship League. The League held a mass meeting in Tel Aviv to celebrate the 34th anniversary of the Russian Revolution.

Soviet Minister to Tel Aviv, Pavel Yershov, another featured speaker at the meeting, declared that the Atlantic Pact was not a treaty designed for defense purposes but for aggression. Shmuel Mikunis, Israel Communist leader, asserted that the progressive forces in the Jewish state would fight against Israel's joining the anti-Soviet bloc.

U.S. Financial Aid to Israel

By BORIS SMOLAR

THE Israeli embassy in Washington is already engaged in consultations regarding the filing of a formal application with the U. S. Government for a new grant-in-aid. It can be stated on highest authority that during the negotiations with the U. S. for the \$65,000 grant-in-aid just voted by Congress, no proposals were made that Israel restrict its immigration. Israel's Ambassador Abba Eban has submitted full proposals for implementing the grant-in-aid and he confidently expects agreement in principle.

Although the foreign aid bill under which Israel is to get about \$65,000,000 had been passed in both Houses of Congress, specific allocations have not yet been made. This means that it is not exactly certain as yet how much Israel will get and how soon. However, the

appointment by President Truman of a co-ordinator of economic and technical aid in the Near East indicates that the United States intends to extend substantial aid to Israel not only this year, but also in the future.

Important officials in Washington were taken by surprise when Truman announced the appointment of Edwin A. Locke, Jr., a vice-president of Chase National Bank as co-ordinator. The fact that the President, and not the State Department, announced the appointment, and that President Truman gave the co-ordinator the personal rank of Ambassador, is indicative of the importance attached to Mr. Locke's mission. Incidentally, the Chase National Bank is the official Bank of the Israel bond drive in the United States.

The Brazzaville Radio of French Equatorial Africa has broadcast that "well-informed Israeli circles in Tel Aviv today disclosed that the U.S.S.R. had informed Israel authorities that it would look upon the entrance of Israel into a Mediterranean command as an unfriendly act." ☆

Proposals designed to expedite the implementation of compensation and restitution laws have been submitted to the Hamburg Senate by the Jewish community. A memorandum containing the proposals states that the pre-war Jewish community of Hamburg totalled 25,000 persons as compared with the present population of 1,100. Of these 1,100, the note says, 60 percent live on pensions or welfare grants, 38 percent are employed and ten percent are in business. Only 50 Jews in Hamburg today are below the age of 18, while only two Jewish children were born here last year.

The memorandum calls on the Hamburg Senate to appropriate funds for the Jewish community for social and cultural work and also recommends that the authorities assume responsibility for seven Jewish cemeteries that are no longer in use. The memorandum also urged a total ban on all neo-Nazi organizations and the barring of former Nazis from taking an active part in the political life of the country. ☆

Co-ordination of restitution procedure throughout Western Germany was demanded in Munich by Dr. Franz Zdralek, head of the Bavarian Restitution Office. Speaking before the state parliament, Dr. Zdralek said that such co-ordination would close many "gaps" in the restitution system and would speed the pace of reparation payments and the rehabilitation of persecutees.

Reporting on the record of the Bavarian restitution program, Dr. Zdralek said that so far the state had paid out 68,000,000 to 69,000,000 Deutschmarks on restitution and rehabilitation claims. However, he said, to complete the job Bavaria will have to pay out a total of 350,000,000 Deutschmarks. ☆

The two-day national conference of the United Palestine Appeal concluded in Washington with resolutions pledging the support of American Jewry to Israel in its determination to keep the gates of the Jewish state open for the immigration of Jews from countries where they are

in danger.

Responding to a cabled warning from Israel's Prime Minister David Ben Gurion that immigration might be "drastically limited" due to a serious shortage of funds, the conference adopted a budget for the fiscal year totalling \$145,600,000 in order to help cope with the emergency. ☆

The National Jewish Welfare Board will need a budget of \$2,711,674 in 1952 to meet its vastly increased responsibilities for service to the expanding U. S. armed forces and to its affiliated Jewish community centers, it was made known at the closing session in Washington of the National Leadership Mobilization on GI and Community Service. Three hundred Jewish community leaders participated in the mobilization and approved the budget. ☆

The merger of Cleveland's two central Jewish agencies into one unified body, the Jewish Community Federation of Cleveland, was effected in Cleveland when the general membership of the Jewish Welfare Federation ratified the merger plan which had previously been approved by the Federation trustees and the delegates assembly and executive committee of the Jewish Community Council.

Merger of the two agencies into one central body marked the culmination of three years of work, study and organization, and the outcome is considered a milestone in the life of the Cleveland Jewish community. "Key Jewish communities throughout the country will watch closely our adventure in this new approach and new concept of community organization," Max Simon, who presided at the Federation's ratification meeting, declared.

The new agency provides for a more representative administrative procedure than its two predecessors had. A delegate assembly will consist of representatives of each organization formerly in the Jewish Community Council, plus an equal number of delegates at large elected by the general membership of the Federation. The board of trustees will include representation of agencies supported by the Federation, the delegate assembly, congregations and members at large.

The Jewish Welfare Federation, one of the first in the country, was established 48 years ago. The Jewish Community

Council was set up in 1935. ☆

The Jewish Community Council of Essex County, New Jersey, a number of its beneficiary agencies announced they will cease recognition of Social Service Employees Union, Local 11, as bargaining agent for their employees on termination of the existing agreement on December 31. The union and its parent

ANCIENT ITALIAN SYNAGOGUE MOVED TO JERUSALEM

The transfer to Jerusalem of a 17th century Jewish synagogue from Conegliano Veneto, is approaching completion. There are no longer any Jews in the Italian town.

The cost of dismantling, packing and shipping the building is being met by a small group of Italian Jews through the Jewish community of Venice. Its reconstruction in Jerusalem will be paid for and supervised by the Association of Italian Jewish Immigrants in Israel.

When it is set up, the synagogue will become Jerusalem's oldest Jewish house of worship. Since the destruction of ancient Jewish synagogues in the Old City of Jerusalem by the Jordan Army, the city has had no synagogue built before the second half of the 19th century.

organization, United Office and Professional Workers of America, were expelled from the C.I.O. because the policies and actions of U.L.P.W.A. "are consistently directed toward the achievement of the program and purposes of the Communist Party rather than the objectives set forth in the C.I.O. constitution." ☆

A donation of \$100,000 to the Haifa Technion by Harry F. Fishbach, New York philanthropist, was announced today by the American Technion Society. The Society supports the Technion, Israel's Institute of Technology, with funds and educational information.

A spokesman for the Society disclosed that Mr. Fischbach's gift would be utilized for the erection of a new Department of Electrical Engineering at the Haifa institution. Mr. Fischbach is now in Israel, where he conferred with Technion authorities in connection with the forthcoming transfer and extension of the Institute of Technology to a recently acquired campus site, where new buildings and laboratories will be erected at a cost of fifteen million dollars.

NEWS OF THE CENTER

Rabbi Levinthal to Preach On "Revitalizing Sabbath" This Friday, November 30

This Friday, November 30th at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject "The Revitalizing of the Sabbath." The United Synagogue of America, the Rabbinical Assembly and their affiliated organizations are making special efforts this year to bring about a revitalization of the Sabbath among the Jews of America. Dr. Levinthal will discuss the need for such action and will tell of the historic role that the Sabbath played in Jewish life throughout our history. He will also discuss what must be done if the Sabbath is to be restored to its pristine glory. We hope that many of our members, their families and friends will come and hear this important message.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, December 7th, at our Late Friday Night Lecture Services, Rabbi Manuel Saltzman will deliver a sermon commemorating Jewish Book Month.

Rev. Dr. N. Freedman, New Member of Adult Institute Staff

We are privileged to announce that Rev. Dr. N. Freedman, who recently arrived in this country from Australia, where he was rabbi in the leading community in Melbourne for many years, will take charge of the Wednesday morning courses given by our Institute of Jewish Studies for Adults. He will lecture on the Psalms in the Bible hour, and in the course on Religion, will discuss the Ethics of Judaism.

Rabbi Freedman was ordained in London and received the degree of Doctor of Philosophy from the London University. He is the editor of the Soncino translation of the Midrash and has also translated several tractates of the Soncino edition of the Babylonian Talmud. He also edited several volumes, and wrote the commentaries in the Soncino edition of the Bible. He is an excellent lecturer and the few sessions that he already held, have

inspired and given much delight to the women who are taking these courses.

Young Married Group

This season, more than ever, the Young Married Group is determined to increase its membership and attendance at meetings. Plans to accomplish this goal have taken the form of interest groups whose regular and intimate meetings are hoped will enable the men and women to become better acquainted. The groups so far formed are the Home Making, Mah Jongg and Canasta for the women; the Bowling Group for the men. Our first cultural meeting of the year held in October at-

tracted a large attendance and presented a very stimulating discussion on the topic of "Marriage and the Family" led by a representative of the Jewish Family Service. For November we had planned a panel discussion on the topic "Your Child Faces A Gentile World" led by Rabbi Saltzman in which our own members participated. This will consist of an examination of the integration of American and Jewish cultures. These are only a few of the very many fine activities we have planned for the year and we hope that many more of the Center's young married members will avail themselves of the opportunities presented by this group.

Treatment of Holidays in the Academy

IN A recent article entitled "The Contribution of Jewish Education to the development of the American Jewish Personality," Dr. Dinin exhorted the American Jews to give Christian holidays "back to the Christians." Among the holidays he listed was "Halloween," which was unwittingly adopted by many Jews individually and even by some Jewish institutions—this, in spite of the fact that Halloween as a "vigil of all Saints Day," is a strictly Catholic holiday. Such individuals mistakenly think that Halloween, and even Christmas, are national American holidays.

It is one of the aims of the Center Academy to help our pupils to discern between the two kinds of non-Jewish holidays, the religious and the national.

We therefore stress the significance of American national festivals and observances such as Thanksgiving, Independence Day, Armistice Day, and a few others, which belong to every citizen of our country regardless of his religion. The children usually write original skits and plays which are presented at the school assemblies.

This month two such assemblies were held. The graduating class was responsible for the Armistice Day program which was appropriately combined with the observance of United Nations Week. The effort which is being made by the members of the United Nations to establish peace and security among the nations of the world was adopted by the boys and

girls as the theme of their production. One of the pupils pointed out that this ideal of universal peace was envisioned almost 3,000 years ago by our Prophet Isaiah. Mrs. Silver was in charge.

For the Thanksgiving assembly the two Fourth Grades combined their efforts to produce a playlet entitled "We Give Thanks to America." In it the children pointed out the contributions which every nationality made to the American civilization—the Irish brought their "strong muscles," the Dutch brought their "skills in farming and dairying," and the English came in search of "religious freedom." In praise of the French, Anita Polishuk, one of the pupils of the Fourth Grade, wrote an original song which began with the words: "What lovely weather—we will sing and dance together!" and which gave the French credit for teaching Americans "how to make wine."

Neither did the children forget to mention the contributions which were made by the Jews to the enrichment of American life, nor to express the gratitude felt by the Jewish people towards this country where "they could live in freedom."

In this performance the children sang songs of the various nationalities in their respective native languages and they reproduced the national dances of the various countries. Mrs. Bressler and Mrs. Greenwood were in charge of the production. Miss Prenskey directed the musical program for both assemblies.

HEBREW SCHOOL NEWS

The Parent-Teachers Association of the Hebrew and Sunday Schools held a most successful opening meeting on November 7, 1951. The following new officers were installed: President, Sarah Epstein; Vice Presidents, Rose Davis, Florence Gluckman, Virginia Granovsky; Financial Secretary, Fannie Buchman; Recording Secretary, Rose Klepper; Corresponding Secretary, Rose Bromberg; Members of the Executive Board, Mrs. William Analik, Bess Altman, Rae Bressman, J. S. Beder, Helen Flamm, Fannie Gittelman, Augusta Goldstein, Mrs. Joseph Goodman, Jane Laskow, Sarah Kushner, Jean Neuwirth, Sadie Pollock, Mrs. E. N. Rabinowitz, Lillian Raphael, Mollie Rosenbaum, Ann Siegel, Ganya Spinrad, Judith Stackenfeld. In recognition of her outstanding services as president of the Parent-Teachers Association for the past four years Mrs. Sarah Kushner was elected honorary president.

Rabbi M. H. Lewittes served as installing officer. Dr. Levinthal greeted the new officers and stressed the importance of cooperation between home and school in training our children to lead a Jewish life.

The program of the evening consisted of a musical presentation called "Music Thru the Years" given by the Aviva Choral Group under the direction of Mr. Naftali Frankel with Cantor W. Sauler as soloist.

A special gift was presented to the Hebrew School by Mrs. Ganya Spinrad, member of our faculty and former president of the Parent-Teachers Association in memory of her beloved father, Mr. Nathan Becker. The funds will be used for audio-visual aids. In addition a special contribution, also in memory of Mr. Nathan Becker has been presented to our school by Mr. S. Becker of Hewlett Bay Park.

This year's Simchat-Torah procession again proved to be very impressive. An audience of 1,000 children and parents crowded the main synagogue and enthusiastically waved their flags during the Hakafot, or Torah Procession.

Pupils in the first grade were officially inducted into our Hebrew School by Rabbi Manuel Saltzman. There are 125 beginning pupils, by far the largest en-

rollment of new students in the history of our institution. A pageant called "Pilgrimage to Zion" was enacted by the students in the dramatic group under the direction of Mrs. Evelyn Zusman. The soloist was Joan Rezak.

Recent assemblies for the Hebrew School and Sunday School featured film strips produced by the Jewish Education Committee of New York. The film strip "Rosh Hashanah and Yom Kippur" depicted the celebration of the high holidays in the typical Jewish home. "The Story of Succot and Simchat-Torah" emphasized the joyous aspects of our autumn festivals.

The General Organizations of the Hebrew School and Sunday School are already hard at work collecting funds for the Keren Ami—the school project which helps support the United Jewish Appeal, Jewish National Fund, Red Cross and many other worthy endeavors. The advisor of the Hebrew School G.O. is Mrs. Jean Beder.

Students of the Sunday School elected the following officers: President, Beth Amster; Vice-president, Ellen Rein; Secretary, Ellen Levine; Treasurer, Ellen Siegel.

Grade 6 of the Sunday School visited the current exhibit in the Brooklyn Museum called "Jewish Holiday Settings in Miniature." The students were greatly impressed by the beauty of the exhibit.

Jewish Day For the Blind Dec. 6

The New York State Commission for the Blind has again arranged for the annual sale of articles made by the blind of our State. The sale will be held at 537 Fifth Avenue, between 44th and 45th Streets, New York City. Thursday, December 6th has been designated as Jewish Day and we are confident that many of our men and women will visit and participate in this sale in order to help the blind people who are dependent upon this sale for a great deal of their support.

Junior Club Activities

The season's activities opened on October 20th with an assembly in which all Junior clubs took part. At this assembly a movie was shown. On November 17th a representative of the United Synagogue

Youth Commission addressed the gathering of the Junior Inta League and the Inta League. Representatives of the Sisterhood and the Youth Committee as well as the leaders of the clubs were present. Plans have been formulated by the Junior clubs for the celebration of Jewish Book Month which will begin on November 23rd. Among the important topics discussed at the clubs "Significance of Jewish Tradition" and "The United Nations and the Korean War" were featured. Athletic activities, dances and songs by the girls' clubs rounded up the month's activities.

Junior League News

The Junior League, as usual, has rounded out a very successful month of programs which included the gala annual Thanksgiving Social and the celebration of Jewish Book Month for November. The plans for December should prove to be just as interesting and enjoyable with the following schedule: The monthly open meeting is listed for December 6th; A discussion by a visiting Psychiatrist on the subject "Sex Views and Taboos" is the highlight of the meeting on December 13th; A Chanukah Musical Program led by our own Junior League members is planned for December 20th; For the final meeting during the last month of the year 1951, we shall all take a look backward and discuss in retrospect our past programs of the year, both festive and serious as a feature of the evening's program. Social dancing follows each meeting which is open to all our College youth every Thursday evening.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Talcism and gifts for our Library from the following:

Mr. and Mrs. Harold D. Berlowitz in honor of their son Cyrus' Bar Mitzvah.

Mr. and Mrs. Morris Brukenfeld.

Miss Janet Epstein.

Mr. and Mrs. Leonard Leif in honor of their son Bernard's Bar Mitzvah.

Mr. L. B. Morris in memory of Pesche Gabriel.

Mr. Louis Segerman in memory of Dr. Samuel Weitzman.

Mr. and Mrs. Edward Shwom in honor of the Bar Mitzvah of their son Gilbert.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, Miss LEATRICE S.

Res. 1371 St. Marks Ave.

Proposed by Muriel Stern,
Mildred Stein

ASHE, DAVID I.

Res. 1237 Carroll St.

Bus. Attorney, 305 Broadway

Married

Proposed by Samuel Chernoble,
Bernard Friedman

BOAS, ARNOLD

Res. 8100 Bay Parkway

Bus. Chem. Engr., 488 Madison Ave.

Single

Proposed by S. Covitz, S. Horlick

BLOCK, LEONARD

Res. 210 East 51st St.

Bus. Beverages, 61 Troy Ave.

Married

Proposed by Dr. Morris Glick,
Joseph Glick

BRIMBERG, DR. JULIUS

Res. 606 Eastern Parkway

Bus. Physician

Married

Proposed by A. Mann, H. Brimberg

BYE, THEODORE S.

Res. 542 Montgomery St.

Bus. Chemist, 108 Provost St.

Single

Proposed by Martin Karlin, Emanuel
H. Libin

COHEN, Miss LAUREL

Res. 456 Schenectady Ave.

COLEMAN, Miss ABBY

Res. 126 Hendrix St.

COOPERSMITH, JOSEPH

Res. 451 Crown St.

Bus. Cabinets, 622 Rockaway Ave.

Married

Proposed by Mrs. Solomon Mitran,
Mrs. Irv. Kabram

DAMSKY, ABRAHAM

Res. 455 Schenectady Ave.

Bus. Furnishings, 549 6th Ave.

Married

Proposed by Milton Reiner

EDELSON, Miss HEDDA

Res. 219 East 95th St.

Proposed by R. Alter, D. Hernstein

EISDORFER, Miss PHYLLIS

Res. 2063 70th St.

ELLIS, SAMUEL

Res. 283 Montgomery St.

Bus. Teacher, Bushwick H. S.

Married

Proposed by Nathan Garelik,

Philip Mittman

FELLMAN, FRED

Res. 211 Stockton St.

Single

FINKELSTEIN, Miss CORINNE

Res. 600 East 21st St.

Proposed by Dr. Sidney Tamse

FINKELSTEIN, MORRIS

Res. 658 Crown St.

Bus. Furs, 330 7th Ave.

Married

Proposed by Irving Chalkin,

Henry Spitz

FRIEDLANDER, Miss FRIEDA

Res. 1521 Ocean Ave.

Proposed by Selig Rosenberg,

Harold Banner

FRIEDMAN, Miss YETTA

Res. 111 Van Buren St.

Proposed by Beatrice Kern,
Ethel Umans

GEDINSKY, Miss RHODA

Res. 1620 Union St.

GOLDFARB, Miss ESTELLE

Res. 9507 Kings Highway

Proposed by Muriel Stern,
Mildred Stein

GOODKIN, Miss SYLVIA

Res. 740 Howard Ave.

Proposed by May Schere,
Frances Rosenberg

GUZIK, MILTON

Res. 1699 Carroll St.

Bus. Paper, 45-50 Van Dam St.

Single

Proposed by Jack Steinbrock,

Daniel Danzing

HENIGSLUTH, IRVING A.

Res. 962 — 44th St.

Bus. Stationery, 1415 — 6th Ave.

Single

Proposed by Shirley Covitz,

Shirley Horlick

JACOBS, AARON I.

Res. 425 Kingston Ave.

Bus. Bakery

Married

Proposed by Joseph Goldstein.

JACOBS, SIDNEY E.

Res. 425 Kingston Ave.

Bus. Bakery

Single

Proposed by Joseph Goldstein

KALTER, BEVERLY

Res. 50 East 40th St.

Proposed by Norma Cohen,
Claire Hoffman

KANTROWITZ, Miss BRYNA

Res. 554 East 91st St.

KAUFMAN, Miss BERTHA

Res. 121 East 96th St.

Proposed by S. Feingold,
Arthur Mark

KELLER, BENJAMIN

Res. 240 Crown St.

Bus. Teacher, Central H. S. of
Needle Trades

KESELENKO, JOSEPH

Res. 365 New York Ave.

Bus. Stocks, 31 Broad St.

Single

Proposed by Benj. Machlin, Joseph
H. Aaron

KESSLER, DR. SYDNEY M.

Res. 71 Ocean Parkway

Bus. Veterinarian

Single

Proposed by Morris D. Wender,
Joseph Goldberg

KOCH, SIDNEY

Res. 322 New York Ave.

Bus. Rent Comm. 2 Lafayette St.

Married

Proposed by Alice E. Coleman,
Dorothy Epstein

KURTZMAN, HARRY A.

Res. 1463 Carroll St.

Bus. Chemist, 30 East 40th St.

Married

Proposed by Robert Krauss,
Dr. Sidney Krauss

LIEBROSS, Miss CECILE

Res. 1642 Union St.

LOGIN, Miss RUTH

Res. 421 Bristol St.

Proposed by Rose Klein,
Jeanette Serotta

LOSACK, Miss HARRIET

Res. 1102 Eastern Parkway

MAGIT, Miss MARIAN

Res. 301 Hooper St.

Proposed by A. Rubin, M. Ross

MILLER, HENRY

Res. 274 South 2nd St.

Bus. Naval Architect

Single

Proposed by Chas. Rubenstein,
Leo Kaufmann

NATHANSON, Miss JANICE

Res. 390 Parkside Ave.

Proposed by Morton Weinberger,
Marvin Blickstein

NEWBERGER, Miss THELMA

Res. 44 — 47th Ave.

Proposed by Helen Birnbaum,
 Carol Crystal
 ORT, MISS MIRIAM
 Res. 95 Halsey St.
Proposed by Mrs. S. Feingold,
 Arthur Mark
 PEPPER, MISS ANN
 Res. 1541 Union St.
Proposed by Abraham Rubin,
 Jerry Shapiro
 PIKOFF, MISS SYDELLE
 Res. 840 Montgomery St.
Proposed by Dr. Sidney Tamse
 RADER, MISS DORIS
 Res. 1026 President St.
Proposed by David Rosenberg,
 Arnold Magaliff
 RAYBURN, SIDNEY
 Res. Wyona St.
 Bus. Window Display
 Single
Proposed by Helen Birnbaum,
 Rhoda Soicher
 RENNERT, MISS THELMA
 Res. 4414 — 10th Ave.
Proposed by Anne E., and Rita Mason
 RIM, MISS JEAN
 Res. 387 South 4th St.
Proposed by Louis Becker,
 David Spilke
 ROSSIN, HERBERT
 Res. 3021 Avenue I.
 Bus. Lithographing, 14 Grand St.
 Single
 SCHECHTER, MISS MILDRED
 Res. 83 Riverdale Ave.
Proposed by Jeanette Serotta,
 Rose Klein
 SCHER, MISS ANITA
 Res. 1178 Eastern Parkway
 SCHWIMMER, DR. BENJAMIN
 Res. 35 Clark St.
 Bus. Physician, U. S. Marine Hosp.
 Single
Proposed by Benj. Wisner
 SEDLETZ, SAM
 Res. 446 Kingston Ave.
 Bus. Furs, 166 West 27th St.
 Married
Proposed by Bernard Braverman,
 Abr. Karlin
 SEIDMAN, MEYER
 Res. 187 Blake Ave.
 Bus. Engineer, 114 Liberty St.
 Single
 SHEAR, MISS SELMA L.
 Res. 1594 Union St.
Proposed by Abr. Rubin,
 Jerry Shapiro

SNYDER, CAROL A.
 Res. 1297 East 7th St.
 SMITH, ALBERT A.
 Res. 936 — 44th St.
 Bus. Chemicals, 40 Rector St.
Proposed by Shirley Covitz,
 Shirley Horlick
 SOHN, MISS ROSLYN
 Res. 314 East 51st St.
Proposed by Paul Kotik,
 Morris Hecht
 STARKAND, HENRY
 Res. 376 Hinsdale St.
 Single
 STAUB, DAVID W.
 Res. 2164 Caton Ave.
 Bus. Bus. Machines, 315 4th Ave.
 Single
 STEIN, MISS MARION
 Res. 469 East 95th St.
Proposed by Rebecca Klein,
 Paul Kotik

WAGNER, MISS GLORIA
 Res. 1273 Lincoln Pl.
 WEINSTEIN, HARRIET
 Res. 1027 — 44th St.
Proposed by Anne and Rita Mason
 WEINSTEIN, MISS SHIRLEY
 Res. 1453 President St.
Proposed by Dr. Sidney Tamse
 WOOSTER, IRVING
 Res. 416 Chester St.
Proposed by Arthur Goldman,
 Sam Schoenfeld

Reinstatement Applications

ROSENBLATT, HERMAN
 Res. 660 Hegeman Ave.
 Bus. Textiles, 2 East 34th St.
 Married
Proposed by Frank Schaeffer
 Louis Rosenblatt

Late Applications:

ALTERMAN, MISS ANNETTE
 Res. 1434 St. Johns Pl.
Proposed by Terry Anderman,
 Paul Kotik
 ASTROFSKY, RUBIN
 Res. 370 Legion St.
 Bps. Insurance, Union Square
 Single
 GOTTLIEB, SIMON
 Res. 1509 Lincoln Pl.
 Bus. Light Bulbs, 36 Washington St.
 Single
Proposed by Al Miller,
 Anne E. Mason
 LEVINSIDER, MAX
 Res. 210 East 56th St.

Bus. Textiles, 132 W. 14th St.
 Married
Proposed by Dr. Morris Glick,
 Dr. David Appelman
 NUMEROFF, HOWARD
 Res. 370 Legion St.
 Bus. Decorating, Jamaica Ave.
 Single
 RICK, HENRY
 Res. 522 Ocean Ave.
 Bus. Electroplating, 106 Fulton St.
 Single
 ROSENBERG, MISS PHYLLIS
 Res. 615 Crown St.
Proposed by Beatrice Edelstein,
 Al Miller
 ROTHMAN, STANLEY
 Res. 789 Franklin Ave.
 Bus. Sears Roebuck & Co.
 Single
Proposed by Alex Rosenberg,
 Herman Weingard
 ROTTMAN, SEYMOUR L.
 Res. 1733 Union St.
 Bus. Credit, 138A Reid Ave.
 Single
Proposed by Pearl Person,
 Frances Chodell
 SACK, HYMAN
 Res. 364 Legion St.
 Bus. Engineer, 251 W. 42nd St.
 Single
 SHAPIRO, IRVING D.
 Res. 942 Eastern Parkway
 Bus. Beer Distr., 240 Virginia Ave.
 Single
Proposed by Pearl Person,
 Frances Chodell
 SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Sabbath Services

Friday evening services at 4:10 p.m.
 Kindling of Candles 4:10 p.m.
 Sabbath Services "Toledat" Genesis
 25.19-28.9; Prophets—Maladiv 1.1-2.7,
 will commence at 8:30 a.m.
 Cantor Sauler will officiate together
 with the Center Choral Group under the
 leadership of Mr. Sholom Secunda.
 Rabbi Saltzman will preach on the
 weekly portion of the Torah.
 The Yiddish address will be delivered
 on Saturday afternoon at 3:30 p.m.
 Mincha services at 4:00 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
 Mincha services at 4:20 p.m.
 Special Maariv services at 7:30 p.m.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Jewish Book Month has become an institution in Jewish life. Its purpose is to persuade American Jews to read Jewish books. It will be observed this year from November 23rd to December 23rd. One of the aims of our Sisterhood is to inspire in our membership an enthusiastic appreciation and a love for books of Jewish content. Through the medium of these works, which reflect the knowledge and wisdom of our sages and scholars, we, as Jews, should become increasingly aware of our rich literary heritage. A Jewish bookshelf in every home is a prerequisite to maintaining the Jewish spirit. Let us resolve to establish such a bookshelf in our homes, and equip it with volumes of Jewish interest for every member of the family. Then we can truly live up to our tradition of being "Am Ha-Sefer," the People of the Book.

BEATRICE SCHAEFFER, President.

Sisterhood Marks 6th Anniversary Of United Nations

Although the weather was wet, the atmosphere inside the Center when Sisterhood held its second meeting of the season was warm and stimulating. The refreshment table was colorfully adorned with a red, white and blue United Nations cake, bearing the flags of the 60 member nations, which was designed and baked especially for the occasion by our Hostess Chairman Mrs. Jennie Levine. She and her committee dispensed a goodly mixture of hot coffee and warm hospitality in advance of the program of the day.

A stirring United Nations prayer delivered by Mrs. Mollie Markowe, followed by the rendition of the Hebrew and American anthems by Mrs. Ethel Pashenz, accompanied by Mrs. Minnie Blickstein, set the tone of the afternoon. Our President, Mrs. Schaeffer, made several announcements of forthcoming events, citing particularly our November Institute Day and our obligation to serve as well as to contribute to the many causes which Sisterhood espouses. Mary Kahn, Chairman of our 15th Annual Mother-Daughter Luncheon and Fashion Show,

made a last-minute appeal for more reservations, after which she stimulated a thriving number of transactions. Our President urged generous support for Israel Bonds and for the Federation of Jewish Philanthropies in the absence of the committee chairmen.

Since our Sisterhood is vitally interested in American affairs, our Chairman of this project, Mrs. Shirley Gluckstein, introduced the program of the afternoon with a brief but highly enlightening review of the origin and accomplishments of the United Nations, questioning at the same time its effectiveness, its strength and its possibilities. With the appearance of the guest speaker for the occasion, Madame Hilda Yatsing Yen, noted lecturer and world traveler, and member of the U. N. Speakers Research Committee, the audience was charmed by a stimulating, soft-spoken and extremely well-informed young lady, whose subject, "Our Best Hope For Peace Is U. N. Plus You," appeared to remove all doubts about the efficacy of the U. N. Stating that the world organization belongs to all people, and that it depends for its success upon our intelligent support. Mollie Stark, noted coloratura soprano of the Metropolitan Opera and concert stage, presented a program of Hebrew, French and English songs, carrying out the pattern of the day.

Kiddush

On Saturday, November 24th, a Kiddush to the Junior Congregation was sponsored by Mr. and Mrs. I. Green, in honor of the birth of a granddaughter. On Saturday, December 22nd, in honor of their wedding anniversary, Mr. and Mrs. William Rothstein will tender a Kiddush to the youngsteers of the Center. Celebrate your "Simchas" in this traditional manner. Call Mrs. Fanny Buchman, Pres. 4-3384.

Cheer Fund Contributions

Mrs. Sarah Klinghoffer, Mrs. Beatrice Schaeffer—in memory of Estelle Nelson's and Bess Altman's fathers; Mrs. Sarah Klinghoffer—in memory of Mrs. Fannie Schorr Kramer; Mrs. Lillian Zakheim, for her husband's speedy recovery.

A "Yasher Koach" to Mary Kehn

Mary, as chairman of our 15th Annual

Mother-Daughter Luncheon and Fashion Show, you have earned, besides the lovely orchids which adorned your lovely dress, the plaudits and the congratulations of the entire Sisterhood for your expert leadership of this event, which was such a magnificent social and financial success. Your co-chairman, Dubbie Jackman, working side by side with you, taking the blame as well as the name, merits equal mention and praise for her tremendously fine support. To you both, then, Mary and Dubbie, our heartfelt thanks!

Israel Bonds

Admission to the super-colossal Chanukah Festival to be held in Madison Square Garden on January 1, 1952, at 2 P.M., will be limited to men, women and children who buy a Bond between November 1st and the end of the year. Call Ann Weissberg, STerling 3-0639 or Irene Perlman, HYacinth 3-0677.

Federation of Jewish Philanthropies

Chairman Dorothy Gottlieb and her Special Gifts Chairman Cele Benjamin, remind you that this is *Federation Month!* Help your neighbors *Now*, and protect the well-being of your community. Send your checks to Dorothy Gottlieb, 477 Crown Street, or to Cele Benjamin, 805 St. Marks Avenue.

Torah Fund Luncheon, March 5

Our new Torah Fund Chairman, Mollie Markowe, together with her co-chairmen, Jennie Levine and Sid Seckler, are making plans for an outstanding function which will yield besides Torah, *schoirah*, that is, funds necessary to further the education and scholarship program of the Jewish Theological Seminary. An outstanding national leader will be the guest speaker, and a musical program is being arranged.

Sisterhood Players In "Tevye's Daughters"

Rehearsals of Sholom Aleichem's hilarious comedy, "Tevye's Daughters" indicate an evening of fun and merriment December 19th. The cast includes Shirley Gluckstein, Dubbie Jackman, Mary Kahn, "Hershey" Kaplan, Sarah Klinghoffer, Jennie Levine, Margie Lovett, Mollie Markowe and Dorothy Wisner.

Jewish Book Month, Nov. 23-Dec. 23

Celebrate Jewish Book Month and Chanukah with the purchase of Jewish Books for your Jewish Book Shelf at home. Call our Publication Chairman, Rose Bromberg, Pres. 3-5004, for the purchase of Jewish books and visit the

(Continued on page 22)

THE YOUNGER MEMBERSHIP

Programs In Retrospect *Simchas Torah Celebration*

Our general meeting of October 23rd carried over the musical theme of the Simchas Torah festival completed that day. The program featured the songs of TV artist Frances Sanford, the accordion skill of Jack Kudevitz and the moving baritone voice of Norman Atkins, Decca recording artist.

Election Night

For Election Night, November 6th, we tried the innovation of having teams compete in a game of charades. After an hour's keen competition, the contest wound up in a tie. The first round of charade topics was prepared by the chairman of the evening but the second round was provided by the members from the floor. The second half was by far the merrier. Our thanks go to Herb Levine, originator of this program, and his teammates, Alfred Miller, Morton Weinberger, Rhoda Soicher and Iris Abramson. We also thank the opposition, composed of Hal Rosman, Capt., Harriet Bell, Jerry Shapiro, Ruth Katz and Phil Freedman. The laughs were abundant, and we hope to do a repeat of this program early in 1952.

Federation Drive

By the time this issue of the REVIEW

PAGING SISTERHOOD

Public Library at the Plaza and Eastern Parkway to enjoy a splendid exhibit of books and ceremonial objects from the Jewish Theological Seminary.

Women's League News

Secure your tickets for the annual Chanukah Luncheon of the Metropolitan Branch of Women's League at the Commodore Hotel, Monday, December 19, from Sarah Kushner. The cost is \$4.50. A very fine program has been planned by our former President, Sarah Klinghoffer, who is chairman of this event. Hurry, make your reservations. National Youth Convention, the first ever arranged by the National Women's League and the United Synagogue will take place at Columbia University from December 25th to 27th.

Calendar of Events

Sunday, Dec. 9th: Brooklyn Jewish Community Council Annual Convention, at the Towers Hotel, Brooklyn.

Monday, Dec. 10th: Sisterhood Executive

goes to press, a cocktail party on behalf of Federation, scheduled for Sunday, November 11, will have been held at the home of Miss Ina Perlowitz under the able chairmanship of Phyllis Newman. Many thanks to Ina and Phyllis and their committee for doing a fine job.

Israel Bonds

Our aim is to have you invest in your future. The purchase of Israel Bonds makes you a part owner of your ancient homeland of Israel.

On Sunday, October 28th, at a Y.F.L. cocktail party, a guest speaker, Mr. Alvin Rosenfeld, author of "Ticket to Israel" and writer for the *New York Post*, who has spent two years in Israel, apprised us of the needs and the future outlook of Israel. Our brethren there are dynamic and have the will to build a strong state but need financial help. He stressed that they can and will pay back with the guaranteed interest. The time to invest is NOW! Buy your Bond today. Call William Brief, Bond Chairman at DI 6-5510, or DI 5-4340, or at the Center desk. All personal checks must be drawn to "State of Israel"; company or corporate checks to the individual, who can thereafter endorse them to "State of Israel."

Choral Group Being Organized

The Young Folks League is organizing

(Continued from page 21)

Board meeting, 1 P. M.

Monday, Dec. 10th: Eastern Parkway group of the Brooklyn Jewish Community Council celebrates Jewish Book Month at the Center with gala program, including noted book reviewer and specially arranged musical feature. Chairman of the evening, Mrs. Morton Klinghoffer, Cultural and Program Chairman of the chapter. Free tickets available upon request at the Center desk.

Monday, Dec. 17th: Women's League Annual Chanukah Luncheon, Commodore Hotel, 12:30 P. M.

Wednesday, Dec. 19th: Sisterhood General Meeting, 8:15 P. M. Presentation of Sholom Aleichem's play, "Tevye's Daughters" by the Sisterhood Players.

Wednesday, Jan. 16th: Federation Jewish Women's Organization's 32nd Annual Convention and Luncheon, Hotel Astor, \$5.50 per person, incl. gratuity.

a Choral Group to be the backbone of its Friday Night Oneg Shabbat celebrations and also to participate in our own programs. This group will be trained by Sholom Secunda, Music Director of the Center. The response has been excellent but we can still use some male and female voices. Interested members are urged to drop a note to Harriet Bell, care of the Center, or see her at our meetings.

Calendar of Events

Tuesday, Dec. 4th: Third annual Federation Night on behalf of the Federation of Jewish Philanthropies of New York. There will be an orchestra and delightful entertainment, as well as refreshments. You will be given the opportunity to signify your support of this worthy charity.

Tuesday, Dec. 11th: The first in our series of six Hebrew Culture Lectures. The topic: "Christ and Hillel." The speaker will be announced in an early issue of the *Bulletin*.

Tuesday, Dec. 18th: A Chanukah musical program arranged by Mr. Sholom Secunda, in which Cantor Sauler and others will participate.

Thursday, Dec. 27th: A unique event, under the auspices of our Current Events Chairman, Mr. Paul Kotik. Representatives of the State Department, Congressman Rooney, a member of the Voice of America staff, as well as representatives of the Center, will participate in a program highlighting the work of the Voice of America broadcasts.

A social hour will follow each of the above programs. Refreshments will be served.

MILTON REINER, *President*.

Additions to Library

The following books have been added to our Library for circulation:

Cairo to Damascus — John Roy Carlson.

The Revolt — Menachem Beigen.

The Jews in Soviet Russia — Solomon M. Schwartz.

Yisroel in Krieg — Ben Gurion

Mahzor Ha Shalem — P. Birnbaum.

Sefer Ha Bohir — R. Margolis.

Kohleth — The Man and His World — Robert Gordis.

The Sabbath Bride — Samuel Ornitz.

CULTURE SALESMAN FROM GIRARD

(Continued from page 9)

home where he spent his evenings. Having been his efficient secretary for ten years before their marriage, she had so arranged the bookselling business that it virtually ran itself. She is intolerant of all racial and religious discrimination and was in sympathy with her husband's aims. Though not Jewish she did not conform to Christian dogma.

Haldeman-Julius is survived by a son and a daughter by his first wife, both now married and the parents of children. There are also several sisters, one of them Mrs. Rosalie Eisenberg, a widow who lives in Philadelphia.

I am informed Haldeman-Julius was popular in the small town of Girard, Kansas, where he lived and gave employment to 50 people. He always had a smile, and never was disputatious in his

personal relations, though in his writing he was given to controversy. I think of him as a sort of combination philosopher and humorist, editorial writer and columnist, personal journalist and objective thinker. He was frank, and no compromiser or follower of the philosophy of expediency. In an article on "Writers" in the May, 1951, issue of the *Freeman* he says:

"My pen is always used to write what I really feel and not what expediency might say I should put into words. I am something of a prolific writer — at least that's what some other writers say about me — but my verbiage expresses only one individual — the writer himself. And what a strange, different thing it is to be free to write what one likes and to say what one feels!"

EMPLOYMENT IN ISRAEL HIGH

(Continued from page 13)

eighteen months to 126 kilometers (about 78-2/3 miles). Several of these roads open up the Negev to traffic and link new settlements to the outside world for the first time. The road building program increased employment indirectly through the impetus to stone quarrying; it was limited in scope, however, by a lack of trained foremen and shortage of equipment.

Building continues to employ large number of workers. In the period under review, over 10,000 workers a month were placed in building. The opening of several large factories during the past few months has helped the Exchanges to place over 4,000 workers a month in industry.

Plans for the winter are concentrated on picking and packing the citrus crop,

estimated at nine to ten million boxes, or 15% above last season. Almost 10,000 unskilled workers, mostly new immigrants, will be required for picking and about half that number for skilled jobs such as packing and sorting.

The Winchell Tradition

(Continued from page 14)

reliable. He has his own Siberia for those who pass along inaccurate information, and never gives them another hearing.

His work-day is in reverse. He rises at dusk and has breakfast while his family has dinner. Oddly, Walter is a thoroughly domesticated family man. He spends as much time as possible at home, either in his New York apartment or his country estate, with his wife, June, and his children Walda 23, and Walter, Jr., 15.

By midnight he is well on his round of night spots famous in New York. Wherever he appears, his table is the instant center of attraction. There is a constant stream of visitors, each anxious to provide a news item, to whom Winchell listens noncommittally, promises nothing, while he smokes incessantly and sips coffee. Inwardly, he passes judgment on each scrap of information and approves or discards it for his column.

After leaving the night clubs, Winchell may start on a tour of the town in pre-dawn hours in his automobile, which is equipped with a short-wave radio enabling him to pick up police car calls. More than once, he has beaten the police to the scene of a crime.

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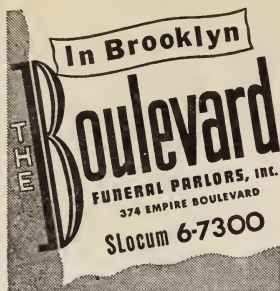
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Eduard Rosenthal, Director



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MR. FRANK SCHAEFFER,

The Brooklyn Jewish Center Review

December, 1951

THE MIRROR OF HASIDISM

By JACOB S. MINKIN

The Story of the Extraordinary Life and Work of Martin Buber.
Third of the "Review" Portrait Gallery

THE MENORAH

By THEODORE HERZL

A Little Known Chanukah Story by the Founder of Zionism

THE PROPOSED PRAYERS IN PUBLIC SCHOOLS

By DR. ISRAEL H. LEVINTHAL

The Center's Rabbi Opposes the New York Board of Regent's
Recommendation to Begin the School Day With Prayers

NOT THE ONLY WAY OUT

By BERYL ARENSBERG

NEWS OF THE MONTH

The menorah shining atop the Knesseth Building in Jerusalem



Lighted menorahs are as familiar in public places and homes in Israel as the Christmas trees are here

THE MENORAH

A CHANUKAH STORY

By THEODORE HERZL

This little known work by Herzl was first published in English in the 1915 issue of the "Menorah Journal." The translation from the German was made by Bessie London Pouzzner.

DEEP in his soul he began to feel the need of being a Jew. His circumstances were not unsatisfactory; he enjoyed an ample income and a profession that permitted him to do whatever his heart desired. For he was an artist. His Jewish origin and the faith of his fathers had long since ceased to trouble him, when suddenly the old hatred came to the surface again in a new mob-cry. With many others he believed that this flood would shortly subside. But there was no change for the better; in fact, things went from bad to worse; and every blow, even though not aimed directly at him, struck him with fresh pain, till little by little his soul became one bleeding wound. These sorrows, buried deep in his heart and silenced there, evoked thoughts of their origin and of his Judaism, and now he did something he could not perhaps have done in the old days because he was then so alien to it—he began to love this Judaism with an intense fervor. Although in his own eyes he could not, at first, clearly justify this new yearning, it became so powerful at length that it crystallized from vague emotions into a

definite idea which he must needs express. It was the conviction that there was only one solution for this *Judennot*—the return to Judaism.

When this came to the knowledge of his closest friends, similarly situated though they were, they shook their heads gravely and even feared for his reason. For how could that be a remedy which merely sharpened and intensified the evil? It seemed to him, on the other hand, that their moral distress was so acute because the Jew of today had lost the poise which was his father's very being. They ridiculed him for this when his back was turned—many even laughed openly in his face; yet he did not allow himself to be misled by the banalities of these people whose acuteness of judgment had never before inspired his respect, and he bore their witticisms and their sneers with equal indifference. And since, in all other respects, he acted like a man in his senses, they suffered him gradually to indulge in his infatuation, which a number of them soon began to call by a harsher term than *idée fixe*.

He continued, however, with characteristic persistence, to develop one idea after another from his fundamental conviction. At this time he was profoundly moved by several instances of apostasy, though his pride would not permit him

to betray it. As a man and as an artist of the modern school, he had, of course, acquired many non-Jewish habits and his study of the cultures of successive civilizations had left an indelible impress upon him. How was this to be reconciled with his return to Judaism? Often doubts assailed him as to the soundness of his guiding thought, his *idée maitresse*, as a French thinker calls it. Perhaps this generation, having grown up under the influence of alien cultures, was no longer capable of that return which he had perceived to be their redemption. But the new generation would be capable of it, if it were only given the right direction early enough. He resolved, therefore, that his own children, at least, should be shown the proper path. They should be trained as Jews in their own home.

Hitherto he had permitted to pass by unobserved the holiday which the wonderful apparition of the Maccabees had illumined for thousands of years with the glow of miniature lights. Now, however, he made this holiday an opportunity to prepare something beautiful which should be forever commemorated in the minds of his children. In their young souls should be implanted early a steadfast devotion to their ancient people. He bought a Menorah, and when he held this nine-

(Continued on page 23)

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

DECEMBER 1951 — Kislev, 5712

No. 15

The Courage of a Small Nation

IN a world which for generations will not outlive the effects of large nations' cowardice at Munich, it is refreshing to know that a tiny nation has the courage to assert its independence against the bullying threats of one of the two greatest powers of our time.

The Soviet government recently issued a warning to the State of Israel against participation in a Western-sponsored Middle East Command. While no direct penalties to be imposed by the Soviets on Israel were openly stated, the implication was clear that Israel, by joining such a Command, would earn the enmity of the Soviets.

Large nations have cowered before similar threats, and have limited their freedom of action in order to avoid Russian hostility. This was not the case with Israel. The Israeli government is reliably reported to have answered the Soviet government with a note containing the statement of three positions. First, and foremost, that the Israeli government is concerned only with the security and independence of Israel. Second, the policy of the ingathering of the remnant of Israel must continue. Third, Israel hoped for and would welcome Soviet permission for Russian Jews to migrate to Israel.

Inherent in this diplomatic exchange was the assertion of Israel's independence. Moreover, the request for Soviet permission that Russian Jews migrate to Israel was an extra flipper under the Soviet nose in view of that country's obviously determined policy to prevent the departure of Jews from its land.

It is fortunate that Israel has reserved the right to adhere to a Middle East Command when the invitation to do so is issued by the Western powers. We say "when," and not "if," because to us it is axiomatic that for the interest of Western survival there must be a Middle East Command based upon the proven military power of Israel and its demo-

cratic institutions rather than on the feudal, feeble and futile adherence of Egypt and the other Arab nations.

If the great powers would show the same courage in their dealings with Russia, both in and out of the United Nations, the hope for peace would have more substance and the dignity of international relations would be on a more heartening plane than is now the case.

—WILLIAM I. SIEGEL.

PRAYERS AND REALITY

THIS is the season of religious rededication. Our Christian neighbors are re-consecrating themselves to the principles of their faith and we Jews are celebrating our own holiday of dedication—Chanukah.

Year after year Christians and Jews participate in their respective religious ceremonies. The Jew kindles the lights of the menorah, the Christian the lights of the tree. There is a prayer in the hearts of all of us. The light of peace, human kindness and benevolence may cast its radiant glow over all of God's world and illumine the hearts of all mankind. Yet, our pious prayers of rededication to the principles of peace and good will among men have remained, alas, in the ethereal and vacuous spheres of the skies above and have not made their way

down into the solid world in which man lives.

There is a very interesting law in the Talmud which states that one does not fulfill one's religious obligation by kindling the "Ner Chanukah," the light of Chanukah, in a menorah placed higher than 20 cubic feet. The light of our religious dedication then must not be permitted to remain high in the heavens, but must be brought down closer to the earth. Only if the heavenly and divine aspirations contained in the Judaean Christian tradition are effectively translated into the political, social and economic institutions of our society will religion become a dynamic social force that will indeed be a "Lamp Unto Our Faith and a Light Unto Our Path."

—MANUEL SALTZMAN.

THE PASSING OF THE CAFE ROYAL

IF YOU go by Second Avenue at 12th Street you will see a shocking thing—on the window of the Cafe Royal is the sign: "For Sale."

The Royal is no more. That old theatrical and literary rendezvous is vacant. For sale.

Sold several years ago by its tired owner it saw the alien embellishment of a night-

club bar and sundry other modern involvements. But Herman, the fabulous bus-boy, was no longer there, and badly shrunk was that celebrated company of intellectual generals, imperious schnorrers, cynical Yiddish newspaper writers (not "reporters," perish the word!), thespian geniuses, mere soubrettes, and motherly

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The Proposed Prayers In Public Schools

SERIOUS students and observers of American life must be gravely concerned at the frequent attempts being made to link dogmatic religion with our public school system. The latest of these efforts is the recent announcement of the Board of Regents of New York State recommending that the daily session in our public schools should begin with a prayer to Almighty God.

I, as a minister, would be the last to decry any attempt to popularize prayers and to make men, women and children appreciate the value and importance of turning their hearts to our Father in heaven and to beseech His mercy and His blessings. But those who should instill that feeling and teach that practice are parents and religious teachers, and the place for such teaching is the home and the church or synagogue, not the public school. It was and is the glory and the strength of our public school system that it was founded on the principle of genuine democracy, and on the principle of the separation of Religion and the State. The public school was to serve all Americans, of all religions, and those, too, who, in all conscience, have no religious belief.

The religion of every pupil and his parents is a matter for their own conscience and personal concern. The formal recognition of the belief in God in our public school system would of neces-

sity become the first step in the gradual infiltration of more and more religious teaching within its walls and as part of its curriculum, and would thus become a great divisive, instead of unifying, force among the American youth in their formative stage of development. This would endanger the foundations of our American life.

The very word "God" is a meaningless term to a child unless it is explained and interpreted. A bright child, taught in class to repeat such a prayer, would certainly ask the teacher "What is God?" or "Who is God?" The teacher, if a Catholic, a Protestant or a Jew, would of necessity give her personal religious interpretation or explanation. So, here again, we would create division where we want unity, and worst of all, we would bring about a confusion in the child's mind which might even disrupt the unity of the home.

All of us are concerned with the breakdown of morality in American life. Every day the newspapers and radio bring new revelations of crime, corruption, dishonesty and graft. It is not only among the low, crude criminal elements that we find this total disregard of moral law, but also among the high and prominent individuals in government and civic life; in our schools and colleges as well as

among the lowly and ignorant. We should be concerned, for if this cancer is permitted to grow in our national life it will inevitably lead to the destruction of our country and our American life.

We must begin to teach our youth the true way of life, the way of justice and righteousness, of truth and honesty. The public school can emphasize these truths without recourse to religion. There is a great deal in the tradition of democracy, in the lives and teachings of the great fathers of our country and the men who have helped to make America great, to inspire the young to keep America great by following in their light. But the most effective way to impress the moral life on our youth is through parents and through the home. By their own example in the home, and supported by the teachings offered in the religious schools, the child can be trained to understand and to appreciate the beauty and the worthwhileness of the moral life.

It is naive to think that the mere daily repetition of a prayer would in itself be effective in transforming the child into a moral being. The word "God" in itself—holly though it be, does not possess the magic power to fashion a moral life. One must learn God's teachings, God's laws of life, what God demands of us; it is only this knowledge that can create a moral transformation. And it is for parents and religious teachers to instill such knowledge—each according to their own specific religious beliefs and doctrines—not the public school.

It is our fervent hope that the Board of Regents will not wait until the Courts declare this ruling unconstitutional—which, when tested, they undoubtedly will—but of their own accord will reconsider their action and recall a measure that is so contrary to the democratic tradition of our American public schools.

Israel H. Peruthal

The Passing of the Cafe Royal

(Continued from page 3)

chorus girls. What comfort could be extracted was by way of the venerable but ever red-haired Sarah Adler, wife of the legendary Jacob, who still could be found haunting some table.

Outside, on Second Avenue, the signs of disintegration were equally obvious. No longer there was Maurice Schwartz, who organized the finest Yiddish acting group within memory of American man and rightly called it "The Yiddish Art Theatre." Gone was the fervent, if somewhat garish, spirit of the old theatre-

making. Only a couple of musical shows (the like of which should always be kept within the family), a few pallid movies and restaurants, were all that remained of the Yiddish Broadway.

Well, we move on—to Queens, with our homes, and, occasionally, to Times Square with our shows. Strict logicians will say, "Why not?" Such is life, not to mention progress. But we, steeped in unrealistic nostalgia, shed a sigh and a tear as we pass the old Cafe Royal, so desecrated by that awful sign, "For Sale."

May it fall into kind and respectful hands.

—JOSEPH KAYE.

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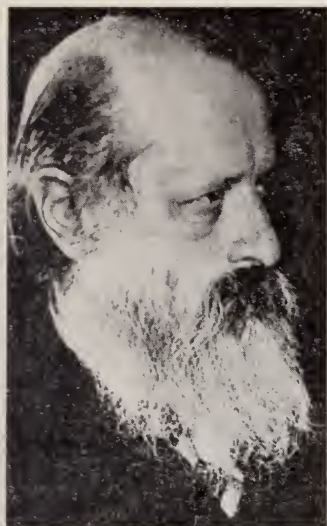
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THE MIRROR OF HASIDIM

By JACOB S. MINKIN

The Story of the Man Who Became a Great Seer Into the Human Spirit and an Interpreter of Its Faith.



Professor Martin Buber

PROFESSOR Martin Buber, of the Hebrew University in Jerusalem, now in this country for the first time to lecture on religion and philosophy, is one of the most unusual and challenging spirits of our time. At an age past seventy, his fertility of thought has not lessened nor has his eye lost its wide sweep. For nearly half a century the harvest of his mind and pen has been rich. He has written so many books on such variety of subjects and with such virtuosity of expression that he is one of the most difficult men to classify. Is he poet, mystic or novelist? Is he theologian, philosopher or religious teacher? Or does he combine all these gifts and talents in a grand synthesis which makes him one of the greatest prophetic spirits of the day?

Martin Buber is primarily a philosopher, whose "I and Thou," published nearly thirty years ago, was proclaimed "epoch-making," exercising an influence quite out of proportion to its slender size. But he is also a religious thinker, with a passion for faith which makes his "Kingdom of God" throb with religious warmth and fervor. He is a unique student of the Bible who combines modern scholarship with imagination in interpreting the events, figures, expressions,

thoughts and deeds of the *Prophetic Faith*. He is a biographer, who with daring and courageous originality, lifted Moses out of the mists and made him a concrete, living, comprehensible human being. He is the discoverer and the interpreter of Hasidism to a world that was unaware of its exalted spirit and ecstatic faith, and a novelist, the author of "For the Sake of Heaven," which is a fusion of history and religion written with imagination and psychological insight. He has been in turn a socialist and a Zionist, a spiritual personality of profound influence in the lives of thousands of men, and a literary artist who clothes his thoughts in exquisite pictorial language. He has sailed the seas of almost all the great thoughts and movements of his age, cast anchor in them all, and left records of his voyage that are both solid and subtle, penetrating and instructive.

Martin Buber marks a peak in modern Jewish life and thought. He will be remembered as a towering figure in the Jewish cultural development, and set above most other men of his time as a grand emblem of the East and the West, as the man who combined the wisdom and experience of the old world with the learning and scholarship of the new. He is a torch and guide unto his people, a

man of great intellectual and spiritual intensity, and foremost among the pioneers of the Jewish renaissance.

When the deluge of modernity threatened the young and ardent spirits of his time, and many strayed and stranded and stumbled in their path, Martin Buber taught them to live by their inner light, by the sanctified traditions of Jewish life and thought. He spoke and wrote and led, he travelled and addressed and warned Jewish youth groups on every possible occasion. He ignited in many a heart a new spirit and a new hope so that not a few of the finest Jewish minds today acknowledge his influence and proudly proclaim him as their master.

For over half a century, Martin Buber, with self-consuming zeal and devotion, gave himself to the cause of the Jewish people. He never for longer than a moment ventured far beyond its walls. In his student years he was known to have been caught in the net of other causes and movements, but they were fleeting, momentary flirtations. From maturity to advancing age, his greatest love and deepest devotion he gave to the Jews and Judaism. He wandered over the vast field of universal learning and culture; he sharpened his mind on the deepest thoughts of his age; some of the greatest non-Jewish scholars have freely admitted that their thinking was influenced, if not changed, by Buber's view of life and the world.

What moved this Western Jew, this distinguished thinker and brilliant man of letters, to abandon the world which honored and acclaimed him and take up his abode among his people, whose world, half a century ago, was so small and narrow and where opportunities were so scarce? What made him listen to the call and respond to it with such whole-hearted devotion and enthusiasm?

Like many another talented Jew of his time who rose to fame and distinction, Martin Buber is the product not of one milieu, but of two—the old world, with

its aura of Jewish piety and learning in which his grandfather, Solomon Buber, had lived, and the Western World, with its modern culture and enlightenment, which was of Martin Buber's own acquisition. For some people the two worlds collided, resulting in tragic, frustrated lives. In the case of Martin Buber, however, these worlds were so intimately and harmoniously blended that not only was there no friction but each enriched and complemented the other.

Although born in Vienna, 1878, he was brought as a child to Lemberg to live with and be educated by his grandfather, Solomon Buber, when his parents' home was destroyed by divorce. The change proved decisive, for while the young boy was caught up with the piety and merriment of the Hasidic sect, of which Lemberg was the center, he was also saturated with the sturdier ideals of Jewish learning and scholarship of which his grandfather was so fitting a representative. Solomon Buber was a banker and scholar with a world-wide reputation among rabbinic students. He united the zeal and passion for Torah of the Eastern Jews with the systematic and scientific methods of the West, and the result was that he bestowed upon the scholarly world a series of midrashic texts with learned introductions and notes which proved momentous.

In Lemberg, with child-like curiosity, young Martin Buber observed and studied Hasidism at its very roots. A mystical atmosphere hovered over the city. Several of the best known Hasidic saints conducted their princely courts either in the city or in its immediate environs. He saw the Hasidim in orgies of joy and pious ecstasy; he saw them in their religious transports and in their sordid life; he followed them into their synagogues, and witnessed in the dim twilight of the fading day pale-faced youths and grey-bearded men huddled together rapturously reciting the wondrous and miraculous deeds of their *zaddikim*. What a different world from that of his grandfather! A limitless horizon had opened before him, a horizon of marvellous dreams and illusions of saints, heroes and miracle workers. His mind was made up, his destiny was decided. Hasidism came to him as a pillar of fire; it took possession of his whole being.

After fourteen years of the combined

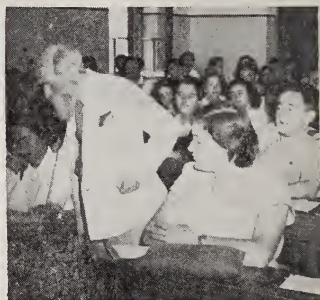
influence of his grandfather and Hasidism, a new fascination beguiled young Martin Buber. It was Vienna, where life was bright and amusing. Vienna was also the home and center of arts and letters, the dream-city of writers, poets and musicians. No better place on earth to watch life's cavalcade, no other city on the globe where one could hear himself addressed, greeted and saluted in almost all the languages and dialects of the world.

Into this seething whirlpool of races, peoples and tongues Martin Buber was cast without support or anchor at a comparatively tender age. His father had remarried, and he sent for his son to live with him; but there was no real intimacy between the two, at least none that one can discover from Martin Buber's writings, and the young man was free to steer his own course. He loved music, and he heard the most famous German singers of the time. He was a devotee of the theatre, and he rarely missed a performance of any of the celebrated plays. He was a passionate lover of life, and he threw himself into the city's refined and gay diversions. He studied, read and pondered. He roamed the vast field of history, literature, philosophy, psychology, and psychiatry at the Universities of Vienna, Leipzig, Zurich and Berlin. A literary career attracted him, and before he published a line he studied the classics of the German masters till he developed a style of his own, at once clear and graceful, exact and fascinating.

He met and fraternized with all classes of men, and in the politically restless time in which he lived it was but natural that the social problems of the day should attract him. He fell under the influence of Gustav Landauer, a German-Jewish tempestuous, revolutionary socialist, a follower of Peter Kropotkin and Karl Marx, who rejected all centralized power and authority, and, with Buber, planned the formation of a free society of idealistic people who would live and toil in harmony together. It was however a dream that did not last long, and their friendship was dissolved. Between Gustav Landauer and Martin Buber there could be little lasting spiritual understanding. One was nourished on the social ideals of the Russian-German revolutionaries, and the other on the mystic

flame of Hasidism; one had become completely alienated from the Jewish faith and people, and to the other these were all that counted in his fervent, ecstatic life.

Martin Buber had not drifted into Zionism, but he was born and raised in it. It was not the Kishinev pogrom, nor the Dreyfus Affair, nor the failure of assimilation, nor, for that matter, any of the external events that were responsible for his "awakening." Rather it came to him as an unfulfilled dream and unrealized vision which he felt and perceived at the home of his grandfather, in the company of the Hasidim, and in his own inner consciousness based solely on the facts and logic of the Jewish situation.



Professor Buber Teaching a Class in Social Philosophy at the Hebrew University

When, therefore, Dr. Herzl, the authentic genius of the Jewish people, appeared and the great movement Zionward was set on foot, what more natural than that Buber should heed the call and take up the challenge? Because of his upbringing he was even more sensitive to the vibrations of his people's life than either Herzl or Nordau. It was generally believed that Buber would become Herzl's right-hand man, that he would accept his ideas, spread his doctrine, disseminate his thoughts, for was there not a cultural kinship between the two? Both were products of the same Western milieu, both had literary aspirations. Herzl had already made his mark as journalist and feuilletonist, and Buber was girding himself for his career in German letters.

Yet, strange as it may seem, almost from the very beginning there was little

understanding on Zionist aims and methods between the two. To Herzl organization and form were of the utmost importance, and to Buber only the spirit counted; one advocated a legally assured home in Palestine, the other took his stand on a spiritual center. Herzl was emphatic on a *Judenstaat*, Buber was equally firm on the religious and cultural ideals of Zionism. One was for the political liberation of the Jews, the other for their spiritual redemption. Ahad Ha'am, the Odessa writer and thinker, was the leaven behind the struggle, with Martin Buber as his Western voice and apostle. They were not alone, for soon a group of enthusiastic "Young Zionists" was formed whose leading spirits, besides Martin Buber, were Motzkin, Weizmann, Berthold Feivel, Lilien and Trietsch, and when Herzl dismissed their cultural program on the ground that it was subversive of the political character of the Zionist movement, they staged a protest demonstration and left the Congress hall.

It cannot be too strongly emphasized that while Buber did not go the full length with Dr. Herzl, while he criticized the *Judenstaat*, was apprehensive of his political program, and dismissed *Alt-Neuland* as containing nothing new, he never for a moment wavered in his conviction that only in Palestine, the land sacred to all Jews, could the Jewish spirit be revived and the prophetic ideals of peace and justice be made to flourish. He resisted statehood, he was against patriotic bombast, he set his face against the illusion of political security because, mystic and moralist that he is, he does not believe that in these things lie the destiny and uniqueness of the Jewish people. As long as fifty years ago he wrote: "The actual political content of the prophets is a warning against false security. The prophets knew and predicted that in spite of all its veering and compromising, Israel must perish if it intends to exist only as a political structure."

Buber's attitude to Zionism and Jewish nationhood is stated nowhere so warmly, so effectively and with such compelling fervor and eloquence as in his letter to Mahatma Gandhi. In the annals of Zionism it deserves a separate page with a golden border. One must absorb the statement as a whole to get the force and flavor of the argument, nevertheless

one or two quotations may help to convey its strength and beauty. "What is decisive for us is not the promise of the land, but the demand, whose fulfillment is bound up with the land, with the existence of a free Jewish community in this country. For the Bible tells us, and our inmost knowledge testifies to it, that once, more than three thousand years ago, our entry into this land took place with the consciousness of a mission from above to set up a just way of life through the generations of our people, a way of life that cannot be realized by individuals in the sphere of their private existence, but only by a nation in the establishment of its society. . . . We need our own soil in order to fulfil it; we need the freedom of our own life; no attempt can be

made on foreign soil and under foreign statute. . . . The contact of this people with this land is not only a matter of sacred ancient history: we sense here a secret still more hidden. . . . We could not and cannot renounce the Jewish claim; something even higher than the life of the people is bound up with this land, namely its work, its divine mission. . . . Zion is the prophetic image of a promise to mankind; but it would be a poor metaphor if Mount Zion did not actually exist."

Although Martin Buber fell out with the official Zionist leadership and was not in the ranks of Herzl's disciples, nor among his followers, he was clearly and definitely in the Zionist movement, doing his utmost to transform this vague aspi-

TALES OF THE HASIDIM

By MARTIN BUBER

The following little stories are taken from Buber's book, "Tales of the Hasidim—The Later Masters."

A HASID of the zaddik of Lekhovitz had a business partner who was a mitnag'd. The hasid kept urging him to go to the rabbi, but the mitnag'd was obstinate in his refusal. Finally, however, he was persuaded and agreed to go with the hasid to the zaddik for the sabbath meal. As he was eating the hasid saw his friend's face light up with joy. Later he asked him about it. "When the zaddik ate, he looked as holy as the high priest making the offering!" was the reply. After a while the hasid went to the rabbi, much troubled in spirit, and wanted to know why the other had seen something on his very first visit which he, the rabbi's close friend, had not.

"The mitnag'd must see, the hasid must believe," answered Rabbi Mordecai.

☆

A hasid told the rabbi of Kotzk about his poverty and troubles. "Don't worry," advised the rabbi. "Pray to God with all your heart, and the merciful Lord will have mercy upon you."

"But I don't know how to pray," said the other.

Pity surged up in the rabbi of Kotzk as he looked at him. "Then," he said, "you have indeed a great deal to worry about."

☆

The Russian government gave orders that the hasidim were no longer to be

allowed to visit the zaddikim. Tameril, a noble lady who had provided for Rabbi Bunam in his youth, and in whose service he used to sail down the Vistula to take lumber to Danzig, spoke to the governor of Warsaw and succeeded in having the order rescinded.

When Rabbi Bunam was told about it, he said: "Her intentions were good. But it would have been better had she induced the government to build a wall about every zaddik's house, and surround it with Cossacks to allow no one to enter. Then they would let us live on bread and water and do our job."

☆

The story is told:

Rabbi Bunam once drove out in the country with his disciples. While they were on the way they all fell asleep. Suddenly the disciples woke up. The carriage had come to a standstill in the tangled depths of a wood. Not a path as far as eye could see and no one could understand how they ever got there. They roused the zaddik. He looked around and cried: "Watchman!"

"Who goes?" the answer came from the thicket.

"The pharmacist of Pzhysha."

Threateningly, the voice replied: "This time, but never again!" A road opened up, the carriage drove on; the disciples recognized the region, but never had they seen a wood there. They did not dare to look back.

ration into a national consciousness. He formed groups, delivered lectures, wrote articles, and edited *Die Welt*, the official Zionist publication, and when, for reasons of policy, he suspended his relations with the paper, he founded and edited *Der Jude*, which for eight years was the leading organ of German-speaking Jewry. No more persuasive, sober-minded thinker and advocate of the Jewish national cause had Zionism known. What differences he may have had did not dampen his enthusiasm nor slacken his efforts. While he decried what he called the "secularization" of Zionism, he stressed time and again that a Jewish national community in Palestine—a desideratum toward which Jewish nationalism should strive—would act for the Jewish people as a healing process.

While Buber's contribution to various phases of Jewish and general thought has been rich and significant, it is his association with Hasidism which made him world-famous. It is an association without which his other work can scarcely be understood, for so completely has he identified himself with the Hasidic outlook, entered into its spirit and imbibed its teachings, that even his not distinctly Jewish contributions betray its influence. Hasidism has been a decisive factor in his life, and he made it a decisive factor in the lives of thousands of Jews who, without him, might never have found its hidden beauty and crude loveliness. Hasidism is his *geniza*. He discovered it, he mastered it, he transformed its uncouth dialect into melodic German; yes, and he took obscure and little-known peasant-Jews, Hasidic saints and heroes, and made shining portraits of them for all the world to love and admire.

Although Buber made his first acquaintance with Hasidism and its devotees in his early childhood, it was not until many years later that his interest in the movement was revived and he began to give to it his whole-hearted devotion. It came to him with the force of a revelation which deeply moved him. Often he had heard Judaism scoffed at and ridiculed as a dry, spiritless religion, a legalistic creed without feeling. Indeed, there were certain classes of Jews who gloried and took pride in the unemotional reasonableness of their faith, and fiercely resisted every argument and proof to the contrary. The Age of Discovery unearthed

and made to shine many forgotten glories of the Jewish past, a veritable cavalcade of scribes and scholars, of teachers, heroes and martyrs, but little of the cry and anguish and struggle for God of generations of Israel's saints and mystics percolated to the world.

The intellectual renaissance in both Eastern and Western Europe did nothing to correct the error. It was a renaissance of sophisticated men and women; not one of religion and piety, but of superficial polish and refinement. When in the dimness of the Carpathian mountains a faith was ignited in the soul of a simple peasant-Jew which quickly kindled the imagination of thousands of Jews and made them worship God with heretofore unknown energy and devotion, the enthusiasts of enlightenment saw in it nothing but crass superstition. "They could not sense or understand," writes the author of "Hebrew Reborn," "the awkward simplicity, the crude depth of the folk, the uncontrollable vehemence of religious experience, the clumsy attempt to stammer the ineffable."

Hasidic Beliefs

By Martin Buber

IN THE course of the sabbath meal Rabbi Moshe once took a piece of bread in his hand and said to his Hasidim:

"It is written: 'Man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live.' The life of man is not sustained by the stuff of bread but by the sparks of divine life that are within it. He is here. All exists because of his life-giving life, and when he withdraws from anything, it crumbles away to nothing."

* * *

Rabbi Hayyim had married his son to the daughter of Rabbi Eliezer of Dzikov, who was a son of Rabbi Naftali of Ropchitz. The day after the wedding he visited the father of the bride and said: "Now that we are related, I feel close to you and can tell you what is eating at my heart. Look! My hair and beard have turned white, and I have not yet atoned!"

"O my friend," replied Rabbi Eliezer, "you are thinking only of yourself. How about forgetting yourself and thinking of the world?"

Martin Buber caught the spirit of Hasidism, its faith and hopes, its goals and longings. A copy of "Zavaot ha-Ribash," the Testament of Israel Baal Shem, fell into his hands, and it made a profound impression upon him. He had found an ideal worthy of a man's lifelong task. It comported with his own attitude to life and religion. He was himself intensely spiritual, and in Hasidism he discovered a faith that was throbbing with piety, fervor and ecstasy. It was a cheerful, happy, joyous Judaism that Hasidism preached to the world, a religion which made men sing, dance and make merry before their God, not the gloomy doctrine of the kabbalists with their stuffy, gloomy, sepulchre preaching of self-denial and mortification of the flesh. Not the stifling or suppression of the desires and pleasures of life but their sanctification is the Hasidic creed, for there is not a profane act or deed that cannot be made sacred by the manner in which it is performed. Hasidism is a glamorous spiritual adventure in which the plain and simple man no less than the scholar whose head is stuffed with the wisdom and learning of the Torah may take part.

It was, however, the tales and legends of the Hasidim, the stories and fables of the Hasidic holy men transmitted for generations from teacher to disciple and from father to son that attracted and fascinated Buber. For a thousand years and more, myth and legend had died out among the Jews, and folklore became a lost art. Jewish scholars were so busy interpreting the law, adding precept upon precept, that they had forgotten the creative art of stimulating the imagination. Generations of Jewish children who had no "Arabian Nights" on which to feed their starved minds had to resort to other, alien, sources. But in Hasidism Buber discovered an almost inexhaustible wealth of beautiful fables, stories and legends to satisfy the most hungry heart. And they were not idle tales, without meaning or significance; they were miniatures containing great and holy truths and entertaining portrayals of saints and teachers who lived and worked and taught.

For almost full twenty-five years, from 1904 to 1927, Martin Buber did little else but collect, sift and edit, arrange, translate and interpret. Then followed quickly volume after volume, "The Leg-

ends of the Baal Shem," "The Great Maggid," and "The Stories of Rabbi Nahman," besides a mass of lectures, articles, and monographs. When the books appeared they created nothing short of a revolution in the world's thinking of the Jew and his religion. It revealed a veritable Gulf Stream of piety and mystic longing for communion with God, which, commingling with the icy waters of legalism, neutralized and warmed them with the passion of faith.

Martin Buber is the poet, teacher and philosopher of Hasidism, as well as its greatest literary artist, and the "Tales of the Hasidism," the English version of his research in Hasidic folklore, is perhaps his greatest achievement. For he more than translated and interpreted the quaint fables and legends; he poured his whole spirit into them. We not only read and enjoy them but, as in a mirror, we see the men who created and uttered them. They reflect their feelings and emotions, the tenets of their faith and teaching, the range of their thought and action. For Buber has implicit faith in myths and legends; indeed, he regards them as poetic forms of authentic history. It is thus that from the legendary transmission of the ages he built up a story of Hasidism with its teachers, saints and heroes which is more picturesque and vivid than any of the documented histories of the sect.

When the fate of the Jews in Germany seemed to be sealed with the advent of Hitler, Martin Buber did not abandon them. Many Jews fled the country and found home and refuge in other lands, but he stayed on almost to the very eve of the disaster. With his characteristic love and devotion, he was a tower of strength to them. There was no blank page in his life in those days of pain and agony. He visited many cities, he made the rounds of many Jewish communities, he lectured, encouraged and comforted his dejected and downcast people. He was not concerned about his personal safety. He even rashly appeared in Berlin, the very center of the Nazi terror, for a course of lectures at the Jewish *Hochschule*. What was the subject of his discourses in those frightful and terrifying days? He spoke on the Bible, with special reference to the psalms of David, the very psalms to which Jews always turned in times of personal and national

crisis. He brought hope and comfort to thousands of disconsolate hearts. His people were cheered by him when all the world seemed to have abandoned them and even God himself had hidden and would not listen to their cry. Young and old turned out to listen to Martin Buber; Jews of every religious and cultural shading crowded his lecture halls. What would their life have been without his stimulating presence? With his Hasidic fervor, he raised their spirits and taught them to have faith in the divine promise. Perhaps not many of the men and women who listened to him were fated to survive their destined end, but his tender, gentle words prepared them to bear their ordeal more bravely. In other words, Martin Buber taught them to die as Jews in their martyrdom had always died, *al kiddush ba-Shem*, for the sanctification of God's name.

Martin Buber's life in the Holy Land marks a period in his spiritual odyssey that calls for special treatment. For visionary and prophet that he is, with his eye fixed on distant goals, it cannot be said that he is at ease in Zion, fully at home in an environment charged with high tension of patriotic fervor and national destiny radically different from the ideals that swayed his life. His fifteen years in Palestine have been years of strife and struggle, of conflict and controversy. After Judah L. Magnes, the late Chancellor of the Hebrew University, Professor Buber, the most distinguished member of its faculty, is perhaps the most controversial figure in the Holy Land. For he is not the kind of man to live in secluded detachment from the world, especially when the spiritual destiny of his people is concerned. From the very beginning, his part in the Zionist movement has been one of challenge and controversy, a position he has not relinquished in his advancing years.

The prophet, especially when he is also a mystic, is a stubborn individualist. He will not yield or compromise with the changed conditions of life and the times. With the Prophet Isaiah, he will give his back to the smiter and will not withhold his face from shame and reproach, but he will not change aught of what was given him to speak, for he feels that what he thinks and speaks, are moved and inspired by a power higher than his own. In a time not unlike the present, when

from the inchoate masses of returning captives a new nation was to be born, the Prophet Zechariah, in a burst of inspired admonition to his people, cried out, "Not by strength, nor by might, but by my spirit, saith the Lord of Hosts."

Martin Buber is this kind of inspired prophetic individualist. He speaks, exhorts and admonishes even when there are not many who will listen to him. He will not bank the divine fire within him in the face of opposition and antagonism. He is against power, against might, against the materialistic trappings of political statehood in which his people in the birth period of their renewed national life glory. He sees a malady developing in the midst of rejoicing which might yet turn a great political victory into a great spiritual defeat. He pleads for the deepening of faith, for an aroused spiritual consciousness that will be strong enough to overcome the corroding forces and influences of the world, for the messianic vision of the prophets cannot be materialized under conditions that divide and separate men, instead of uniting and transforming them.

Paradoxical as it may seem, Martin Buber is crusading for Judaism in the land in which it was born. He is against what he would call the falsification of history, the intellectual snobbery of the men and women who, discarding the prophetic ideals of Jewish nationhood, prefer to live on the counterfeit subsidies of alien thoughts and ideals. He will not share in the delusion of those who clamor that Israel be a nation "like all the other nations," for a nation, he says, only then truly becomes a nation when it becomes aware that its existence differs from that of other nations. If the purpose of the Jewish national restoration, he says again,

HEINE ON HIS PEOPLE

THE story of the later Jews is tragic; yet, if one wrote a tragedy on the subject, one would be laughed at—which is the most tragic reflection of all.

The Jews have had highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge.

—HEINE.

was merely to beget another national type on the stereotyped Western pattern, the striving for it would not be worthwhile.

The uniqueness of Israel, Buber writes, is something which in its nature, history, experience and vocation is so individual that it is not duplicated by any other race or people. It is not the result of biological or historical development, but the consequence of a decision made long ago which Israel can neither change nor repudiate. It is a decision in favor of a God who led his people into the Land in order to prepare it for its messianic task in the world. Other nations, Buber maintains, may rest content with something less than God, with statehood and power politics, for instance, but as for the Jews, they must perish if they intend to exist only as a political structure without the quickening breath of faith.

Although a Zionist and among the pioneers of the Jewish national movement which he has done much to stimulate and promote, Martin Buber has his disturbing moments of doubt and fear. He has seen what dangerous ends nationalism, when not swayed by holy destination, may be made to serve. He fears nothing so much as a Jewish nationalism annulling itself spiritually. "The goal," he says, "is greater than mere liberation. It is the regeneration of the very being; it is an inner renewal, a rescue from physical and spiritual deterioration; . . . it is purification and redemption . . . A truly Jewish community life cannot develop in Palestine if the continuity of Judaism is interrupted . . . For land and language in themselves will not support body and soul on earth—only land and language when linked to the holy origin and the holy destination."

But although Martin Buber argues and admonishes, he does not despair. The ideal he is preaching and advocating is definitely in the distance; signs of the spiritual revival are still vague and indistinct, but with prophetic patience he sees them coming. "Already the halutz and his communes, the kibbutzim," he writes, "are beginning to feel that something is lacking in the structure of their existence. Somewhere in the life of the week there is a dead end; somewhere in the web of the work there is a hole. No one knows just what it is, and certainly no one will name it. There is silence on that score, silence and suffering. I am under the impression that the suffering

will increase in the course of the next decade and penetrate consciousness until it breaks the silence."

Very rarely has a prophet been honored in his own country, and Professor Buber cannot be said to be an exception to this rule. Time and again he has been disclaimed and repudiated, his counsel rejected, his advice spurned, and his interference in matters of state and nation regarded as unwanted meddling. While due honor is paid him as thinker and teacher, his political perspicacity has not always been of an order to inspire confidence. Thus, in the worst days of Moslem hostility to the Jews, he advocated friendly relations with the Arabs when in all Palestine there was not an Arab to be found to sit down with him in conference. In the heat and passion and agony of the second World War, while the Mufti was being entertained as an honored guest of Hitler and circulating appeals to the Arabs to kill off the Jews, he demanded, together with Dr. Magnes,

the establishment in Palestine of a binational state as part of a pan-Arab federation. This would have reduced the Holy Land to a mongrel state and defeated the purpose of Zionism.

On the platform, Martin Buber looks more the *zaddik*, Hasidic saint, "saying" Torah to his Hasidim than the celebrated professor lecturing on intricate metaphysical problems which made him world-famous. His manner is kind and gentle, his features fine and delicate, his voice moderate and subdued, his brow high, arched and beautiful, as if his labor of thought forced it to extend and make more room for the finely shaped head. He has an unusually attractive face; with its full beard and rather dreamy eyes any painter would delight in painting it. His style of speaking has a certain upward-soaring flight and sprightly grace; it is eloquent rather than solemn, direct and clear rather than involved and obscure. Once having seen him or heard him, Martin Buber remains unforgettably stamped on one's mind.

A CHANUKAH TALE

By ADDIE M. LEVY

HER lips were parted in eagerness, and there was a brightness in her eyes as she leaned forward to hear every word Mrs. Donald McNiff was reading from Bella Chagall's "Burning Lights." It was the December meeting of the Community Relations Committee, and the meeting was dedicated to Chanukah and to Christmas.

She was sitting beside a young woman, dressed in a Czecho-Slovakian costume; her daughter, I assumed. And the tall young man who had come in with them, he must be the son. There was that striking resemblance around the high bridged nose and the upward curve of the lips. The little old lady interested me. I liked the sweetness in her face, the wistfulness of her smile, and the tiny laugh wrinkles at the eyes. I liked the way her hair was combed: the gleaming white strands criss-crossed like one of my cherry pies.

Mrs. McNiff closed her book, and the chairman introduced our guests—Dr. Carl Bohn, who would sing European Christmas carols, and his sister, Margarethe, who would accompany him at the piano. Yes, the little old lady was their mother.

"But first," asked our chairman, "would Dr. Bohn please tell us a little of how Christmas was celebrated in his native Czecho-Slovakia?"

Was it a shadow that crossed the little mother's face as her son spoke of the exciting preparations for the holiday season when he was a child? Mama interrupted once or twice to remind or correct. Her voice was low and I did not understand the language.

My Rabbi and his wife arrived near the end of the Christmas carols. He had come to tell the story of Chanukah. And as he unfolded the miracle of the brave little army of Jewish patriots under Judah the Maccabee who drove the pagans out of Jerusalem, and as the Rabbi brought forth his little candelabrum and put candles into it, I studied the faces of my Christian friends. They showed genuine interest and much respect. But wait, the eyes of the little mother—they seemed rather misty.

The Rabbi handed the prayer book to Edith, his wife, and she blessed the kindling of the lights; first in Hebrew, then, in English.

"Blessed art Thou, O Lord our God,

(Continued on page 23)

DIEGO PANCHEZ sat in a corner of the barracks room and watched the clean American with the kind face saying "No" to seven hundred and eighty-five displaced persons. Of the eight hundred who had been brought here only fifteen would go to America.

Nothing but the tightness in his throat reminded him that he was one of those who wouldn't go. He watched the others without pity. Somewhere along the road from Franco's Spain to a brief refuge in France, from there to forced labor in Hitler's Czechoslovakia, and his flight from there before the Russians, he had dropped every human emotion but fear and hope.

And now hope was gone too.

He observed, as though it were a patient's and not his own, how his heart raced. One of those fifteen passports might have been his. But it hadn't turned out that way. He was getting too old and tired for these orgies of wild hope and bitter frustration. Fate had made him an alien in the world, now he would let fate have its way.

He put his hand on the fibre suitcase at his side for comfort, as other men go to their homes. It was his home. He opened it and began putting its contents in order, for the last time. There were a pair of socks, a red handkerchief (he remembered the day he bought it in Paris), a book from the time when he had taught physiology and liberty to other men, a pair of long underdrawers, a dull razor blade, and a tube of American toothpaste. The tube had been empty for a long time, but he hadn't been able to bring himself to throw away this last link with the land of hope. Now he chucked it into a corner of the room.

Lastly, he took out what he had been looking for—a small cardboard box, tied with a shoestring. Brushing at the shadow hunger made before his eyes, he started to fumble with the knot of the shoelace. Inside the box there were a scalpel, a pair of forceps, two unbroken ampoules, and a hypodermic needle with syringe. For a moment he stared at them. The remnants of what he had once been. Then he took up one of the ampoules and peered at it, reading the label. He replaced it and did the same with the other. He read the first one again. Then he sat quietly with both of them in his hand.

Well, why not? It would be so easy. There would be an end of all this battering against the walls of fate . . .

So, Diego, it has come to this, that you run like a cur. You think, perhaps, that you are the only one with trouble? The whole world is in trouble . . .

But he could do nothing about that. That was a matter for the United Nations. He was a physician. Well, he had been a physician. Now he was nothing. He was less than nothing, he was a nuisance. That was unbearable. All right, then, he would do it quickly, without any more thinking.

He looked up, feeling eyes on him. The girl before him was emaciated and dirty, like the rest of them. She was smiling cynically. "What do you have there?" she asked.

"Nothing."

"Oh, come on! Even a man who has been pushed around doesn't take nothing out of a box, he doesn't look carefully at nothing, and sit with nothing clasped in his hand. I've been watching you. Is it something to eat?"

Diego shook his head.

"Yes!" She clawed his shoulder. "Give it to me!"

He opened his hand and she stared at what was in it. "Ah!" Her face relaxed in disappointment. "They carry a piece of dirty ribbon, or a child's old shoe, or a faded picture, from Bulgaria to Germany, from Germany to Israel, or from Lisbon to God knows where, hugging it and crying over it . . . This one has two little bottles. Bottles! Me, I want a chance to live. Or a chance to die."

He looked at her, professionally. About eighteen. Malnutrition. Nervous exhaustion. Great grey eyes shining too brightly in her pale face. The corners of her lips twitched.

"—Or a chance to die," she repeated slowly, staring at him. "Open your hand again!"

He got up and backed away, trembling. The ampoules were hard against his closed hand. Suddenly he knew he wasn't trembling this time from fear or fatigue. From out of the past an almost forgotten

There Seemed But One Exit From the D.P. Camp

NOT THE ONLY WAY OUT

By BERYL ARENSBERG

emotion came to him. He was trembling from anger, anger at the world for what it had done to this girl. He raised his arm in fury and she must have thought he was going to hit her, for she swayed and leaned against the barracks boards.

The American was saying "No" to a Polish woman. The girl looked at him, curling her lips. "It's poison you have there, isn't it?" she asked Diego. "Two. One for each of us. Come on!" She held out her hand.

"You want to die?"

"Why not? What is there to live for?"

So young, Diego thought. "What is your name?" he asked.

"Naomi."

"Naomi what?"

"Just Naomi. There is nothing for me to claim with my name, no one to remember me by it, no place to return to where my kin bear it . . ."

"What happened?"

"It's my affair. Give me the stuff."

"All right, but not just yet. Why do you want to die?"

"Why should I want to live? All I hear is 'No, no, no.' I've heard it a hundred times, in several languages. That man was the last. I'm afraid now. I hate being afraid."

I also, Diego thought.

"Give me the stuff."

"Yes, now." Unaccountably, strength surged through him. He felt better than he had for years. He knew that what he was going to do was right. As he laid the two ampoules back in the box, he noted how steady his hand was. He put the plunger of the syringe in the barrel, pushing it gently to make sure it didn't stick. He could feel her eyes on every move he made.

"You inject it?" she asked.

"Yes. You won't feel any pain."

"How long?"

"Very quickly."

He gestured to her and they moved behind a curtain that separated the home of one group of barracks families from

(Continued on page 22)

NEWS OF THE MONTH

THE Israeli Minister at Moscow has handed the Soviet Government the Israel Government's reply to the former's note warning the Jewish State against joining a Western-sponsored Middle East Command. The Foreign Ministry refused to confirm the text of the Israeli reply as published in the Tel Aviv press.

According to *Yedioth Achronoth*, the Israeli memorandum, allegedly signed by Premier David Ben Gurion in his capacity of Acting Foreign Minister, made the following three points, in addition to stating Israel has not been invited to join a Middle East command: 1. The Israel Government is concerned only with the independence and security of Israel; 2. The Israel Government is continuing its policy of "gathering in exiles" and liquidating the Diaspora; 3. Israel would warmly welcome Soviet Government permission for Russian Jews to migrate to Israel.

From Jerusalem it was reported that the Israeli note also stressed Israel's position of non-interference in the East-West conflict.

☆

The State of Israel will receive an immediate advance of \$25,730,000, on account of the approximately \$65,000,000 grant-in-aid appropriated for Israel under the Mutual Security Act.

☆

The Israel Government today accepted a bill drafted by the Jewish Agency providing for the granting of a legal status to the Agency in Israel. The text, which was approved by Premier David Ben Gurion in a conference with Agency co-chairman Dr. Nahum Goldmann and Berl Locker, was to have been submitted to Parliament.

The Israel Cabinet confirmed the agreement reached with the Palestine Potash Company, which was expected to be ratified by Parliament. The work of the Potash plant maintained by the company on the Dead Sea is also expected to be resumed. The plant has remained idle

since the outbreak of the Arab-Israeli war.

The Cabinet also appointed an inter-ministerial committee to consider plans for the building of a railway in the southern part of the country. The initiative came from the Ministry of Communications. A group of experts is now engaged in preparing plans for the development of communications between the Negev and the others parts of the country.

☆

A mixed team of Israeli and Jordanian surveyors has begun a re-survey of a 55-kilometer stretch of the Jordan-Israeli demarcation line in the Migdal Gad area, following a dispute as to the actual course of the border line.



Continuing an old Chanukah custom, this Israeli girl is one of a relay of runners carrying a torch from Maccabean Modin to Mt. Herzl.

Discussions between Israel and Jordan on arrangements for Christian pilgrims to go to the Church of the Nativity in Bethlehem have begun in Jerusalem. Bethlehem is in Jordan territory.

☆

A report on his visit to Germany and his talks with U. S. High Commissioner McCloy on the Jewish claims against Germany was made to Premier David Ben Gurion by Dr. Nahum Goldmann upon his arrival in Jerusalem.

Commenting on the fact that Dr. Goldmann "hurried to Jerusalem instead of returning to the United States," a Foreign Office spokesman here told representatives of the press: "We may face in the very near future important decisions concerning reparations from Germany."

It was learned that as a result of Dr. Goldmann's report to Premier Ben Gurion, the Israel Parliament may be asked to authorize direct Jewish negotiations with Germany with regard to reparation claims. It is understood that the Parliament will be urged to decide on such authorization within two weeks.

☆

One of the supplementary treaties to the "contract" now being negotiated between the Western Powers and the Federal German Republic contains provisions governing restitution of identifiable property to victims of the Nazi regime, compensation on a Federal basis for wrongs inflicted by that regime, and the status of displaced persons and refugees.

A warning that all funds required for compensation to survivors of Nazi victims and aged persons may not be forthcoming owing to the Federal budget situation was issued in Bonn, Germany, by Dr. Lehr, Federal Minister of the Interior. He said the present schedule of payments to persons in these categories was meeting with considerable difficulties.

☆

The police patrols guarding synagogues and Jewish institutions in the Miami area were strengthened following an unsuccessful attempt to bomb a synagogue on Dec. 9th in Coral Gables.

A week after the dynamiting of the Miami Hebrew School and Congregation, the police were apparently still without any clue to the identity of the bomb throwers. Police Chief William G. Kim-

(Continued on page 22)

NEWS OF THE CENTER

Special Musical Service to Feature Friday Night Services

This Friday, December 21st, at our Late Friday Night Lecture Services, we shall again be privileged to have a special musical program rendered by the Brooklyn Jewish Center Choral Ensemble, consisting of about sixty male and female voices, under the leadership of Mr. Sholom Secunda with Cantor William Sauler as chief soloist. Because of the annual college student services which we will have the following week, December 28th, the musical service will be in the nature of a pre-Chanukah program and the group has prepared for us special Chanukah numbers which will delight the congregation.

Rabbi Saltzman will preach on "Is Rededication Sufficient?" a pre-Chanukah sermon. Members, their families and friends are cordially invited to attend.

Because of the added musical feature the services this Friday night will begin at 8:15 o'clock.

Frank Schaeffer, Guest of Honor at Seminary Dinner

The treasurer of the Center, Mr. Frank Schaeffer, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 10, 1952, at the Center.

The dinner is in recognition of Mr. Schaeffer's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Maurice Bernhardt, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

Annual College Student Service Next Friday, December 28

Our annual college student service will be held next Friday evening, December

28th, when our sons and daughters attending colleges will be home for their winter vacation. Our Junior League will take charge of the service and their members will lead us in the English prayers and responses. We are privileged to have as our speakers representative young people who are graduates of our Junior League and are now active in our Young Folks League. Detailed announcements of the speakers will be made in the next issue of the *Bulletin*.

Young Married Group

The month of November witnessed the full operation of our new Interest Group program with three meetings additional to our regular monthly meeting. Scheduled were a Bowling Group for the men and a Home Making and Mah Jongg and Card Party for the women. We hope that these meetings held more frequently throughout the month will serve to arouse interest in the monthly membership meetings.

At our regular November meeting we discussed the serious problem faced by the Jewish child living in a gentile world; namely, the conflict between Chanukah and Christmas. This discussion was led by Rabbi Saltzman who pointed out several ways to lessen the child's conflict. The topic proved most stimulating and all had a most enjoyable evening.

For our next meeting on Thursday evening, December 27th, we will celebrate the Chanukah festival with a party and an evening of Israeli dancing. Appropriate refreshments will be served and we look forward to seeing all the young married members of the Center.

Gym Schedule For Dec. 25th & Jan. 1st

The holiday gym schedule will prevail on Tuesday, December 25th, and Tuesday, January 1st, and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 5 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Jacob Monto on the Bar Mitzvah of their son, Charles, which will be celebrated at the Center this Sabbath morning, December 22nd.

Employees' New Year's Fund

In view of the fact that the employees

of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

Junior League News

The Junior League is continuing to present their usual interesting and successful programs which will include the following: On December 27th the annual Chanukah program will be held. While it will be minus the "Latkes," dancing and refreshments will provide a most pleasant evening for the last meeting of the year. January 3rd will be "Rueful Thursday"—a discussion of New Year's customs—Jewish and Gentile—will provide the basis for our discussion. January 10th will be an evening of Israeli Folk Dancing planned by Dave Hawitz and Shirley Hudes. Mr. Herbert Kummel, who is now appearing at the Habibi, may be able to assist with the program. January 17th will feature a "Can You Top This?" program. January 24th will be Group Discussion night and the topic "Can Inter-marriage Possibly Lead to Happiness?" led by Joe Aaron. January 31st the subject "How Can Moral Standards Be Restored in Our Government Service?" will be the topic of discussion at this meeting.

Sabbath Services

Friday evening services at 4:15 p.m.

Kindling of candles at 4:12 p.m.

Sabbath services "Vayesheb" Genesis 37:1-10:23; Prophets-Amos 2:6-3:8, will commence at 8:15 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Rabbi Levinthal will preach on the weekly portion of the Torah.

The Yiddish service will be delivered by Mr. Mordecai Rudensky on Saturday afternoon at 3:55 p.m.

Mincha services at 4:25 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:25 p.m.

Special Maariv Services at 7:30 p.m.

CHANUKAH IN THE CENTER ACADEMY

"CHANUKAH is a wonderful holiday," say the pupils of the Center Academy, because the school plans a series of activities to make the holiday meaningful and enjoyable for the youngsters.

The ingenuity and skill which the teachers and children display in the making of Chanukah gifts are truly amazing. Very attractive Chanukah lamps are made out of clay or wood; discarded phonograph records are baked in the oven and then fashioned into candy dishes; pretty baskets are made from picture postcards; earrings for mother are made from Israeli coins. Every child in the school has the joy of giving a Chanukah gift made with his own hands.

Apart from the gifts, there is the interesting and inspiring story of the brave Maccabees to learn, the beautiful songs to sing—and then there is the Hebrew play, written by the children and presented at the Chanukah assembly. This

play is always the opportunity for a joyous get-together for parents and children.

This year the Hebrew play, entitled "Mordecai Ozer La-Maccabeem," or "Mordecai Warns the Maccabees," was written and produced by the pupils of the Fifth Grade. The hero is a young boy, Mordecai, who warned the Maccabees of the approach of the Greek armies. Two prayers, words and music, were created by the children for the play. They thanked God for the victory and for bringing them back to "His Holy House." Miss Rotenberg and Miss Wexler were in charge of the production, and Miss Prensky of the music.

Years of experience at the Center Academy have convinced us that the Jewish child whose life has thus been made rich and pleasurable does not ask for a Christmas tree, and that he is happy with the Chanukah lights which have been made so significant to him.

CHANUKAH IN THE HEBREW SCHOOL

THE Parent-Teachers Association of the Hebrew School held a successful meeting on December 18. The theme was Chanukah and Jewish Book Month, and the guest speaker Dr. Theodore N. Lewis, Rabbi of the Progressive Synagogue, who spoke on "Current Books of Jewish Importance." There was a beautiful Chanukah table display arranged by Mrs. Sarah Kushner. Members of the Hebrew School Choral Group, under the direction of Mr. Naftali Frankel, sang several Chanukah songs. Rabbi Lewittes reported on outstanding developments in our school. Mrs. Sarah I. Epstein, our newly elected president, presided.

* * *

Two special Chanukah performances will be held on Sunday, December 23. The program will include a Chanukah play, under the direction of Mrs. Ross, presented by the students of grade 6; the blessing of the candles and Chanukah melodies by the Hebrew School Choral Group, under the direction of Mr. Naftali Frankel, and a recitation by the students of group I. A special feature will be a Chanukah Magic Performance by Peter Pan, well known magician. The students of the Hebrew School and Sunday School will report to their classes at the regular time. They will then be directed to the

auditorium for the performance, which will begin at 10:20. Another performance for the pupils of the second session will be given at 11:45. Parents of our pupils and members of the Center are cordially invited to attend.

* * *

Mrs. Frank Schaeffer, president of the Sisterhood, presented a United Nations flag to our school, which was accepted by Beth Amster, president of the G. O. Other recent assemblies included a talk by Miss Judith Eisenberg, member of the faculty, on her trip to Israel and a story by Mr. Edelheit.

* * *

The second service and breakfast for the students in our high school department took place on Sunday, December 9. Pupils who took part in the service were Diana Kabram, Robert Klein, Leonard Davis, Gladys Levy, Robert Granovsky, Jewel Berman, Maryellen Stachenfeld and Lois Zimmerman. Morton Bromberg served as cantor. The community breakfast was served to the students by the Parent - Teachers Association Hostess Committee under the chairmanship of Mrs. Rose Davis and Mrs. Helen Flamm. The speaker for the occasion was Mr. Harry Harrison, who spoke on "My Impressions of Israel."

Elections held by the Hebrew School G. O. resulted in the selection of the following officers: President, Naomi Schiff; Vice-President, Stanley Skalka; Secretary, Abigail Rabinowitz; Treasurer, Allan Kaminsky. Mrs. J. Beder serves as adviser of the G. O.

* * *

The Brooklyn Jewish Community Council made available to our students tickets to the New York Yankee football games on December 9th and 16th. Two groups of students, attended by their parents, took part in this excursion.

Club Activities

The members of the Junior Clubs in their activities this month made posters in connection with Jewish Book Month. Prizes will be given to these members at the Chanukah Celebration on December 29th, at which time a very gala program including various stunts will be held.

On Sunday, December 9th, representatives of the Junior Inta-League and the Inta-League attended a brunch given under the auspices of the United Synagogue Youth. The clubs will also be represented by delegates at the annual convention of the United Synagogue Youth to be held during the week of December 24th.

On December 15th the Junior Inta-League and the Inta-League held a Square Dance. The Shomrim were invited as guests.

All the Junior Clubs held their election of officers during the past month.

Children of members from the ages of ten to seventeen are invited to join the various Junior Clubs that meet weekly on Saturday evenings.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations from the following for the purchase of Prayer Books, Talesim and gifts for our Library:

Dr. and Mrs. Alvin Behrens in honor of their son's Bar Mitzvah.

Dr. and Mrs. Irving Hurwitz in honor of the Bar Mitzvah of their son.

Dr. Israel H. Levinthal.

Hon. William I. Siegel.

**BUY
ISRAEL BONDS
At the CENTER**

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALLEN, JOSEPH

Res. 63-109 Saunders St.
Bus. C.P.A., 1450 Bway.
Married

BARLIN, Miss THELMA

Res. 1587 Carroll St.

BAVEN, Miss SUSAN M.

Res. 815 E. 14th St.

BELK, Miss PHYLLIS

Res. 351 E. 91st St.

BLUM, Miss RHODA

Res. 263 Eastern Pkwy.
Proposed by Laurel Cohen,
Philip Freedman

COHEN, Miss HELEN

Res. 239 Bart St.
Proposed by Jacob Glassman,
Pauline Magid

FEUER, LLOYD A.

Res. 363 Linden Blvd.
Bus. Attorney, 135 Bway.
Single

FINE, HERBERT A.

Res. 1010 President St.
Bus. Dept. of Justice
Married
Proposed by I. Frank Miller

FINE, SEYMOUR

Res. 538 Blake Ave.
Bus. Board of Education
Single
Proposed by I. Frank Miller

FREEDLINE, SIDNEY

Res. 1424 Park Pl.
Bus. Labels, 1582 Atlantic Ave.
Single
Proposed by Nathan Mond,
Morris Hecht

FRIEDMAN, Miss SALLY

Res. 80 Clarkson Ave.
Proposed by Alfred Strauss,
Isadore Feinstein

FRIEFEL, IRVING

Res. 245 Sullivan Pl.
Bus. Accountant, 165 Bway.
Single
Proposed by Leo Kaufmann,
Isidor Lowenfeld

GELLER, MARTIN

Res. 959 Carroll St.
Bus. Trucking, 575 Washington Ave.
Single

GOLDSMITH, HAROLD M.

Res. 1544 President St.
Bus. Castings, 70 Washington St.
Single

GOLDSTEIN, MORRIS

Res. 1453 St. Marks Ave.
Bus. Shirt Mfg., 614 So. Warren St.
Single
Proposed by Milton Slow

GREENBERG, Miss RITA

Res. 163 E. 53rd St.
Proposed by Akiba Margolin

HACKMAN, AARON

Res. 1261 Union St.
Bus. Salvage, 146 W. 23rd St.
Married
Proposed by Al Fistel,
Irv. Weinman

KLEIMAN, Miss FAYE

Res. 686 Eastern Pkwy.
Bus. Insurance, 111 John St.
Single

KLEINMINTZ, JULIUS

Res. 1412 New York Ave.
Bus. Chain Stores, 354—4th Ave.
Single
Proposed by Morton Weiner

KRAMER, Miss SHERRY

Res. 163 E. 53rd St.
Proposed by Akiba Margolin

LOWENBERGER, LEO W.

Res. 1112 Dean St.
Bus. 150 Bway.
Single
Proposed by Sol Sussman,
Harold S. Roemer

LYNN, Miss ARLENE

Res. 1655 Union St.
Proposed by Marilyn Goldstein,
Rhoda Gedinsky

MANDELL, ARTHUR

Res. 128 Sullivan Pl.
Bus. Accountant, 380 Lafayette St.
Single
Proposed by Leo Kaufmann,
Isidor Lowenfeld

PALEVSKY, LEON

Res. 1166 Eastern Pkwy.
Bus. Venetian Blinds, 230—5th Ave.
Married
Proposed by Philip Palevsky

ROSENBERG, Miss IDA

Res. 971 E. 14th St.
Proposed by Jacob Glassman,
Pauline Magid

ROSENBERG, Miss RUTH

Res. 703 Eastern Pkwy.

ROTHMAN, Mrs. CELIA

Res. 2203 E. 21st St.
Bus. Caterer, 285 Kingston Ave.

SALTZ, MILFORD ARNOLD

Res. 1837 Sterling Pl.
Bus. Dresses, 101 W. 37th St.
Single

SAROBIN, ROBERT

Res. 278 Legion St.
Bus. Lawyer, 19 W. 44th St.
Single

SATTLER, Miss MOLLY

Res. 127 Debevoise St.

SILVERSTEIN, Miss BEATRICE

Res. 712 Crown St.
Proposed by Kenneth Levine,
Arnold Magaliff

SKALKA, EMANUEL

Res. 289 Montgomery St.
Bus. Food, 112 Montague St.
Married

WOLKOFF, Miss HELEN

Res. 367 E. 95th St.

The following has applied for reinstatement:

RETTINGER, SAM

Res. 270 Crown St.
Bus. Probation Officer
Single
Proposed by Paul Kotik,
Al Miller

Additional Applications

BROWNSTEIN, BENJAMIN

Res. 40 Clarkson Avenue
Bus. Attorney, 280 B'way.
Married

CHESSIN, LOUIS

Res. 23 Balfour Pl.
Bus. U. S. Gov't.
Single

DITTMAN, STANLEY E.

Res. 921 Washington Ave.
Bus. Veteran's Administration
Married

EISENSTEIN, MORRIS

Res. 437 Atlantic Ave.
Bus. Used Cars, Merrick Rd.
Single

FISCHER, HERMAN

Res. 949 Montgomery St.
Bus. Beverages, 471 Sackman St.
Single

GOSHMAN, HYMAN

Res. 866 Linden Blvd.
Bus. Bake Shop, 3506 Nostrand Ave.
Single

ANNUAL MEETING — JANUARY 31, 1952

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 31, 1952, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place. The proposed Amendments to the Constitution and By-Laws will be submitted for the consideration of the general membership.

FRANK SCHAEFFER, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

OFFICERS

President	Emanuel Greenberg	2nd Vice-President.....	Maurice Bernhardt
1st Vice-President	Dr. Moses Spatt	Treasurer	Frank Schaeffer
Secretary	Harry Blickstein		

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years, 1952, 1953, 1954)

Isidor Fine	Emanuel Greenberg	Julius Leventhal
Jacob A. Fortunoff	Jacob L. Holtzmann	Morris Miller
	Nathan D. Shapiro	

(For a term of two years, 1952, 1953)

Max Goldberg

(For a term of one year, 1952)

Henry H. Gross

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Ballas, Max	Horowitz, Nathaniel	Rachmil, Hyman
Beldock, George	Isaacs, Edward	Ratner, Abr. E.
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Bernstein, Alex	Kahn, Carl A.	Rubenstein, Chas.
Blacher, Chas.	Kamenetzky, Saml.	Rubin, Irv. I.
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Burros, Elias	Klinghoffer, Morton	Schaeffer, Mrs. F.
Caplow, Samuel N.	Klinghoffer, Mrs. M.	Scheinberg, Jos.
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Cohen, Dr. Irv. L.	Levenson, Dr. S. M.	Schrier, Isaac
Cooper, Harry	Leventhal, Harry	Seril, Abraham
Daum, Louis	Levine, Morris B.	Siegel, Morris K.
Dilbert, Chas.	Levine, Mrs. M. B.	Siegel, Wm. I.
Doner, Jacob S.	Levy, Abr.	Simonson, Jerome
Fine, Chas.	Levy, Joseph, Jr.	Stark, Abe
Fine, Jesse J.	Levy, Mrs. Margaret	Stark, Joseph
Frieman, Reuben	Lowenfeld, Isador	Stark, Samuel
Gluckstein, Ira I.	Lowenfeld, Mrs. I.	Stelzer, Abr. J.
Gold, David	Markoff, Dr. S. T.	Sterman, Jack
Goldberg, Saml. H.	Markowe, Benj.	Weinstock, Louis
Goldsmith, Herman	Martz, Benj.	Wender, M. D.
Goldstein, Joseph	Melker, Abr. R.	Wiener, Mrs. I.
Gottlieb, Aaron	Meyer, Lawrence	Wisner, Benj. H.
Gottlieb, Irv. J.	Miller, Dr. Solomon	Zeit, Harry
Gribetz, Louis J.	Mitrani, Solomon	Zirn, Abr. H.
Halperin, Louis	Neinken, Morris	Zucker, Harry
Hecht, Morris	Ostrow, Theo. D.	Zwerdling, Tobias
	Palatnick, Louis J.	

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Max Herzfeld, Chairman

Saul S. Abelov	Lawrence Meyer
Morris Hecht	Samuel Rottenberg
Carl A. Kahn	

Morris K. Siegel
David Spiegel
Jack Sterman

CHANUKAH HOME SERVICE

LIGHT the first candle Sunday evening, December 23rd, 1951.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu
Me-lech hay-o-lom, Asher kid-d'shonu
b'mits-vo-sov v'tsi-vonu L'-had-lik ner
shal Cha-nu-kah. Blessed art Thou, O
Lord our God, Ruler of the Universe,
who has sanctified us by Thy command-
ments and commanded us to kindle the
light of Chanukah.

2. Boruch atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom She-o-soh nissim la-
vo-se-nu bay-yomim ho-haim baz-z'man
ha-zeh. Blessed art Thou, O Lord our
God, Ruler of the Universe, who
wroughtest miracles for our fathers in
days of old, at this season.

3. The following is said only on the
first evening:

Bo-ruch atoh A-do-noy, E-lo-he-nu
Me-lech ho-o-lom She-hech'yo-nu, v'k-y'
mo-nu v'hig-gi-o-nu la-z'man haz-zeh.
Blessed art Thou, O Lord our God, Ruler
of the Universe, who has kept us in life
and has preserved us, and enabled us to
reach this season.

Membership Applications

(Continued from page 15)

HIRSCHHORN, FRANK J.

Res. 175 Eastern Parkway
Bus. Hardware, 8000 Cooper Ave.
Married

Proposed by Dorothy Hirschhorn,
Joseph Goldberg

KLEIN, MISS ARLENE DORIS

Res. 1595 Park Pl.
Proposed by David Rosenberg

KOTT, MILTON

Res. 579 Bradford St.
Bus. Sporting Goods, 40 E. 19th St.
Single

Proposed by Charles Rubenstein,
Robert Epstein

PHILLIPS, MISS SHIRLEY

Res. 468 Empire Blvd.

ZINN, Miss ANNETTE

Res. 133 Bristol St.
Proposed by David Rosenberg

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

On Sunday evening, December 23rd, we inaugurate the Festival of Chanukah by kindling the first light of the menorah.

Chanukah is a holiday rich in folklore and legend. It is a festival of twinkling lights, gleaming menorahs, exciting games for the children. The lighting of the candles for eight days in memory of the glorious exploits of Judah Maccabeus and his followers takes on an added significance today. It is a symbol of what can be accomplished by the spirit. Modern Israel has proved this in our time. The miracle which has taken place there is no less a miracle than that attained by the small band of Maccabean heroes long ago.

We too should capture the spirit of Chanukah, which denotes "Dedication" to our traditional way of life. A Happy Chanukah to all!

BEATRICE SCHAEFFER,
President.

Annual Institute Day

The theme of our third annual Institute Day, "Jewish Influence on The Arts," as well as the participants in the program, evoked the eager interest of more than 600 members and guests. A prayer spoken by our former President, Mrs. Lillian Lowenfeld, preceded an illuminating and well-constructed report on Social Actions by Mrs. Bessie Gribetz, in which she stated that the essence of Judaism, stemming from the Torah, encourages the promotion of international understanding and a desire for universal peace. After calling attention to several timely and interesting displays of Jewish books and Jewish and Israeli *objets d'art* in our lobby, Mrs. Sarah Kushner, one of our Vice-Presidents and Chairman of the Morning Session, introduced Dr. Arthur J. S. Rosenbaum, a recognized national authority on Community Relations and Executive Director of the Brooklyn Jewish Community Council, who delivered an interesting and provocative address on "Community Relations — The Jewish Contribution to a Better Community."

The audience then enjoyed after the traditional "Motzi," rendered by Mrs. Rose Davis, a delightful luncheon as the

guests of Sisterhood, beautifully arranged under the deft chairmanship of Mrs. Fannie Dubrow and Mrs. Mary Kaplan ("Hershey"), and their very energetic committee of women, to all of whom we owe thanks for the gastronomic feast served in the Dining Room. A vote of thanks is here expressed for the fine job of ushering and "hostess-ing" by our staff of ushers under the expert supervision of Mrs. Shirley Gluckstein.

* * *

The Afternoon Session was called to order by Chairman Mrs. Sarah Klinghoffer, our former president, who called on Cantor Sauler to lead us in the singing of the National Anthem and the Hatikvah, followed by an appropriate prayer delivered by Mrs. Sarah Epstein, one of our Vice-Presidents. In extending greetings to the assembled guests, our President, Mrs. Beatrice Schaeffer, explained the purpose and the scope of the day's subject, stating that one of the primary objects of our Sisterhood was to bring together in communion all the women of our community for a wholesome discussion of relevant subjects. Our Rabbi, Dr. Israel H. Levinthal, followed her remarks with genuine approval of our efforts, and commended our Sisterhood for devoting an entire day each year to constructive Jewish thinking and delib-

eration. And we, in the audience, shared with our Rabbi and his dear wife the joy and pride they experienced in hearing the remarkable address delivered by their daughter, Mrs. Helen Levinthal Lyons, on the contribution of Jewish literature to the world of art. The profundity of her knowledge, her charm and sincerity, were comparable to the depth, the humaneness and the truths she mentioned in her subject, "The Jews' Greatest and Most Significant Gift to the World—the Bible and the Talmud." Before we had an opportunity to digest the wealth of material imparted by Mrs. Lyons, we were treated to another delightful session with Mrs. Judith Kaplan Eisenstein, daughter of the renowned Dr. Mordecai Kaplan, and a keen exponent and teacher of Jewish music. Throughout her descriptions of the early origins of Jewish music, similar to the church chant, from which evolved the basis of Western music, she interpolated with whole or snatches of songs, charmingly accompanying herself at the piano. She touched on the Chassidic, the liturgic, the folk-tunes and the modern Israeli songs, giving us in brief the impact of Jewish music on world culture. Our last panelist, Mme. Katya Delakova, thrilled the audience with her demonstrations of what the Jewish dance has meant to the world. She discussed the reasons which prompted the dances of the Chassidim, Yemenites, and the Israelis, whose choreography is fast being emulated by the Western world.

Kiddush

On Saturday, January 5th, Mr. and Mrs. Henry H. Gross will mark their thirty-eighth wedding anniversary with a Kiddush to be given to the Junior Congregation. The youngsters will enjoy another Kiddush on January 26th, tendered by Mr. and Mrs. Michael Bromberg in honor of the graduation from high school of their son, Morton.

Cheer Fund Contributions

Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Wm. I. Siegel's father; Mrs. Anna Schorr, in memory of Mrs. Fannie Schorr Kramer; Mrs. Estelle Nelson, in memory of her father, Mr. Gerofsky.

Special Gift to Sisterhood

Mrs. Nathan L. Goldstein, of the Granada Hotel, has contributed \$100 to the Sisterhood in memory of her mother, the late Mrs. Esther Matilda Zeitlin.

Sisterhood Chanukah Suggestions

- 1—Dramatize the home ceremony of the kindling of Chanukah lights.
- 2—Present the children with a small gift after the kindling of each light.
- 3—Send Chanukah greeting cards to your friends.
- 4—Use Chanukah napkins each day of the holiday.
- 5—Wrap all gifts in Chanukah wrapping paper.
- 6—Decorate the home with attractive Chanukah streamers and banners.
- 7—Play records of Chanukah songs during dinner.
- 8—Organize neighborhood children's Chanukah parties.

Sisterhood Presents United Nations Flag to Center

With an expression of deep concern and hope for the future success of the United Nations, our President, Mrs. Schaeffer, presented to Judge Emanuel Greenberg, President of the Center, on behalf of the Sisterhood, a beautiful flag of the United Nations. Explaining briefly the work and the efforts of the 6-year-old world organization, she compared our Center, a "citadel of spiritual strength in our community" to the struggle the United Nations is experiencing in establishing itself as a "fortress of hope for universal peace."

Torah Fund Luncheon, March 5

Chairman Mollie Markowe, assisted by her co-chairmen, Jennie Levine and Sid Seckler, are in charge of reservations for the luncheon. Phone Mrs. Markowe, PR 2-1287.

Federation of Jewish Philanthropies

Help the drive to a successful close—send your contributions now to Chairman Dorothy Gottlieb, 477 Crown Street, or to Special Gifts Chairmen, Cele Benjamin, 805 St. Marks Avenue, and Gert Ostow, 523 Crown St.

Israel Bonds

Admission to the super-colossal Chanukah Festival to be held in Madison Square Garden on January 1st, 2 P.M., will be limited to those who buy a bond now. Call Ann Weissberg, STerling 3-0639. The tea given on November 20th at the home of Mrs. Frances Levinthal, yielded \$8,000 in Bonds.

Calendar of Events

Monday, January 14th. Sisterhood Executive Board meeting. 1 P.M.

Wednesday, January 16th. All-Day Conference and Luncheon, Federation of Jewish Women's Organizations, Hotel Astor; cost, \$5.50, including gratuities; theme: "Agenda for the Future." Participants include Dorothy Gordon, moderator for the N. Y. Times Youth Forum. "Women of Achievement" to be honored will be Golda Meyerson, Minister of Labor in Israel, Georgia Neese Clark, Treasurer of the U. S., and others to be announced. Also, glamorous singer from Israel, Mira Jaron, winner of Israel's first beauty contest, will appear. Make your reservations with Sarah Klinghoffer.

Thursday, January 17th. Brooklyn Divi-

sion Women's League, open general meeting. Watch for details.

Tuesday, January 22nd. Federation Jewish Philanthropies' Day for Brooklyn.

Monday, January 28th. See boxed announcement for details of Sisterhood General Meeting.

A CENTER GIRL AT COLLEGE

Following are excerpts from letters by Ruth Klinghoffer, a graduate of the Center Academy, Sunday School and Hebrew High School, now a freshman at William Smith College, to her parents. They are interesting reports on inter-faith relationships, Holiday services and sumptuous Sisterhood meals.

LAST night Marlene, my Methodist roommate, asked me the reason why we do not eat certain meats. While I was explaining, Virginia, who is Protestant, came in to listen, along with two other girls from our floor, one of them Baptist and the other Protestant, so we really had a cross of many religions. They soon became so interested in what I was saying that they all began to ask me questions, such as, "Why do we light candles on Friday night?" "Why do we eat different foods and use different dishes on Passover?" They were so fascinated and interested in what I told them, that I was really quite proud that I was able to make them understand how beautiful such customs are.

In fact, the girl who is Baptist told us she once ate a *bagel*, and remarked how good it was. This started a new topic on Jewish foods, leading to the discussion of *matzohs*, *bagels*, *challahs*, etc. Virginia had also tasted Passover wine, and she said it was the best she ever drank. The only thing I couldn't describe adequately was *gefuellte* fish. Guess I'm just prejudiced against that. They made me promise to bring them samples of Jewish cooking. You see, most of them come from small towns where there are few or no Jewish people. As Marlene said, she has met only one other Jewish girl in her life.

These experiences really made me realize how fortunate I was to learn Hebrew so well, for I would have felt pretty much ashamed if I had not been able to answer their questions. In fact, I showed them how we dance the Hora, and now they all want to learn it.

Monday, February 25th. Evening. Two-fold program, including celebration of Jewish Music Month and Brotherhood. Rabbi Mordecai H. Lewittes, guest speaker.

Wednesday, March 5th. Torah Luncheon.

I have just returned from the Yom Kippur service. There was a great deal of Hebrew read, and the congregation was substantial. The room was filled, since all the people from Seneca Falls, the Sampson Air Base, and from a number of neighboring communities attended.

After the services, the Sisterhood of the temple (I was rather pleasantly surprised to learn that they had one) gave what they call a "break-fast," which was really lovely. These women had decorated another room in the Center and had provided tables of food in buffet style. No doubt it was intended primarily for the students who had already missed their supper, since the service ended at about 6:45, and for the members who came from surrounding areas. The entire congregation was invited to partake, and, mother, the women served such food as I have not tasted since I left 1349 Carroll Street. First, there were all kinds of juices—apple, tomato, orange. Then they had cottage cheese, tomato and lettuce, rolls, lox, creamed cheese, *challah*, sour cream, milk, coffee, cheese cake, cookies, sponge cake and bowls of fruit. They even had platters of pickled herring! This, however, looked so good that I decided to let the other people have it, and refrained from eating any. They had more than enough food to go around, and we all filled ourselves pretty well. Isn't this a nice idea for the women to do all that? An announcement was also made that, now that the temple has its own building, they would introduce "Bagel & Lox" breakfasts, Friday night services and a lecture series. I really think it's wonderful that, even though there are so few Jews living in Geneva they are trying so hard to really build up their temple.

Of course, there was no comparison to the wonderful services at the Center, and the holiday table at home with the family. But it helped to create a feeling of warmth inside to know that I could practice my religion wherever I might be and try to observe all the traditions—or most of them, anyway.

CENTER BULLETIN BOARD

FORUM SEASON 1951-1952

MONDAY, JANUARY 14, 8:15 P.M.

HELEN GAHAGAN DOUGLAS



Former Congresswoman from California and one of the most distinguished and colorful women in American public life
Tickets of Admission now on sale at 40¢ for Center members and 60¢ for non-members.

MEMBERSHIP SOCIAL MEETING

WEDNESDAY, DECEMBER 26
at 8:30 P.M.

Program

CANTOR WILLIAM SAULER

In a special Chanukah Program

Accompanied by

SHOLOM SECUNDA

Music Director of the Center

•
LEWIS NORMAN

Gifted Young Comedian

•
ELEANOR STONE

International Folk Singer
and Guitarist

•
Refreshments and a Social Hour
will follow

Admission on presentation of 1951
Membership Cards.

SISTERHOOD GENERAL MEETING

MONDAY,
JANUARY 28
12:45 P.M.

Program:

1. MRS. RUTH MONDSCHN

Instructor of Speech and Drama

in a

Musical and Dramatic version of

"THE KING AND I"

Accompanied by NICK GRABOW

2. A TOUR ON SLIDES

With vocal accompaniment, illustrating the many
facets of the Jewish Theological Seminary.

Refreshments will be served in advance of the meeting.

KOL NIDRE DONORS – 1951-5712

Cohen, Mr. & Mrs. Emanuel
(in memory of parents Mr.
and Mrs. Morris L. Frank
and Mr. Gershon Cohen)

Blacher, Charles
Brukenfeld, Morris
Glaubman, Joseph (in mem-
ory of beloved parents
David and Risa Glaubman)
Goodstein, David
Graff, Mr. & Mrs. Saul (in
memory of beloved mother
Beckie Graff)

Gross, Henry H.
Holtzmann, Jacob L.
Hutt, Mr. & Mrs. Nathan
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Levy, Abraham
Miller, Morris
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of wife, Grace Strongin
Zinn, Martin (in memory of
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Frieman, Reuben

Ballas, Max
Belfer, Rubin
Bernstein, Mr. & Mrs. Alex
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Daum, Louis
Dickman, Irving
Fuchs, Moses
Gaba, Mr. & Mrs. Herman
Gabriel, Mr. & Mrs. Barnett
(in memory of mother
Pesche Gabriel)
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Gottlieb, Aaron
Heimowitz, Max (in memory
of brothers-in-law Louis
Levine and Benjamin
Geller)

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Frieda Melker)
Ottenstein, Morris Z.
Pincus, Joseph B.

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ory of dear father Pincus
Puckkoff)
Puckkoff, Theodore (in mem-
ory of dear father Pincus
Puckkoff)

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Schwartz, Sigmund
Sherman, Mr. & Mrs. David
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Herman and Sarah Safer)
Silberberg, Isidor (in memory
of daughter Miriam
Dvorkin)
Spiegel, David
Spiegel, Simon
Stoloff, Dr. Benjamin (in
memory of dear sister
Hannah Simon)
Storch, Gloria S. (in memory
of Stanley S. Storch)
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memory of Herman
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Swarzman, Herman
Swarzman, Oscar
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Gray, Mr. & Mrs. Isidor (in
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Granovsky, Arthur
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Rothman, Abraham E.
Schrier, Isaac
Sepowitz, Julius
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(in memory of Nettie
Atlas, mother of Sheldon
and Hazel E. Atlas)

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Dannenberg, Dr. & Mrs. Max
(in memory of Celia Dan-
nenberg, Joseph Dannen-
berg and Mollie Fish)
Diamond, Harry P. (in mem-
ory of beloved wife Lillian
Diamond)
Gold, David M.
Gottlieb, Irving J. (in mem-
ory of father Samuel
Gottlieb)

Horowitz, Irving S.
Horowitz, Sol
Nelson, Dr. Louis
Portnoy, Mr. & Mrs. Max (in
loving memory of Helen
and Hyman Fein)
Rader, Morris
Rothstein, William
Schnell, Molly

Spinrad, Mr. & Mrs. Phineas
(in loving memory of
Nathan Becker)
Weinstein, Mrs. Albert A. (in
memory of Albert A.
Weinstein)
Wohl, Mrs. Sophie
Aaron, Mrs. Joseph I.
Aminoff, Michael
Aprill, Mr. & Mrs. M. Lionel
(in memory of Mr. & Mrs.
Max Aprill)
Bergman, Bernard J.
Buck, Bernard L.
Dan, Dr. Julius
Feinberg, Mrs. David
Fine, Charles
Finkelstein, Dr. Reuben
Goell, Mrs. Jacob
Goell, Milton J.
Goldsmith, Emanuel
Greenberg, Dr. Morris W.
Gross, David
Hurwitz, Bernard
Josephson, Mr. & Mrs. Louis
Klein, Mrs. Lillian C. (in
memory of beloved hus-
band Louis Klein)
Klein, Sol (in memory of
Fanny Klein)
Klinghoffer, Morton
Kuperstein, Dr. David
Leaks, Dora
Leavitt, Mrs. Marcus
Levingson, Isaac
Levitt, Charles S.
Levy, Mr. & Mrs. Jeremiah
Levy, Margaret M.
Lieberman, A.
Machlin, Benjamin
Mattikow, Dr. Bernard
Palley, Nathan
Perlin, Jacob (in memory of
Samuel Perlin)
Post, Bernard S.
Raphael, Sol
Richman, Dr. and Mrs. Benj.
(in memory of Aaron
Palmer)
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Rothkopf, Mr. & Mrs. Samuel
Rothstein, Herman
Rudensky, Max
Schachter, Sam
Schwartz, Dr. Jacob
Seril, Abraham
Steinhardt, Joseph S.
Stulman, Ida
Teller, Henry
Tolces, Ruth & Joseph M.
Varet, Guste
Weinstein, Abraham
Wender, Morris D.
Zucker, Mrs. Nathan (in
memory of Nathan
Zucker)

(Continued on page 21)

THE YOUNGER MEMBERSHIP

Programs In Retrospect

The December 4th meeting was devoted to the drive for Federation of Jewish Philanthropies. Our members were seated around the tables in cabaret style. Flowers and candles lent soothing atmosphere. The MacLevy Dance Studio students entertained us and Ned Harvey and his Orchestral Ensemble provided the dance music. Judge Albert D. Shanzer gave a splendid talk about the work of the Federation of Jewish Philanthropies and our members responded to his appeal with pledges in excess of \$1,500, and we are well on our way to doubling last year's total gifts. There was special pride in being a member of the Brooklyn Jewish Center's Young Folks League that evening. Many thanks to Phyllis Newman and her splendid committee for doing a superb job.

Our December 18th meeting accentuated the Chanukah mood. Cantor Sauler, aided by the Center Choral Group under the direction of Sholom Secunda, provided inspiring and festive music fitting to the occasion.

Israel Bonds

We are planning a very gala affair to stimulate the purchase of these bonds on Tuesday evening, January 15th. This event will be modeled after our successful Federation Night program. To attain our goal we shall need a large and forceful committee. Those of you wishing to participate in this important function contact our Bond Chairman, William Brief, at DI 6-5510.

Dramatic Group

Rehearsals are continuing for the presentation of the play "Claudia" in the early spring. There are still several male parts open. Any members wishing to project himself on our stage consult our Dramatic Group Director, Herbert Levine.

Choral Group

Some of our members are already participating in this chorus and receiving excellent musical direction from Mr. Sholom Secunda, Music Director of the Center. Those who wish to lend their voices and time to this ensemble please call or see Harriet Bell, Chairman. Rehearsals take place every Wednesday evening.

Calendar of Events

Thursday, December 27th: A unique program highlighting the work of the Voice of America broadcasts, under the auspices of our Current Events Chairman, Mr. Paul Kotik. Representatives of the State Department, Congressman Rooney, a member of the Voice of America staff, as well as representatives of the Center, will participate.

Tuesday, January 1st: The meeting this evening has been dubbed Recuperation Night. Informal dancing is all we dared plan so close to New Year's Eve.

Tuesday, January 8th: The program this evening will be devoted to a discussion on Civil Rights. Speaker to be announced in the *Bulletin*.

Tuesday, January 15th: Israel Bond Drive.

Tuesday, January 22nd: The third in our series of lectures on the general topic, "Great Names in Jewish History." The speaker will be Rabbi Abraham P. Bloch, of Congregation Petach Tikvah, who will speak on "The Hebrew Prophets and Social Justice."

Tuesday, January 29th: Devoted to the memory of President Roosevelt. We shall have a college professor speak on "Roosevelt's China Policy: A Hindsight View."

A social hour will follow each of the above programs. Refreshments will be served.

MILTON REINER,
President.

Successful Registration For Adult Institute of Jewish Studies

Our Institute of Jewish Studies for Adults, now in its 19th season, opened this year with a very large enrollment. 228 men and women registered and are taking the various courses offered. Many of the students have enrolled in more than one class, some taking three or four courses. The members will find it of great interest to note the number of students enrolled in each of the classes: Hebrew A (Mrs. Zusman and Mr. Krumbein) 58; Hebrew B (Mrs. Beder) 13; Hebrew C (Mr. Shpall) 10; Intermediate Hebrew A (Mr. Shpall) 8; Intermediate Hebrew B (Mr. Shpall) 9; Religion (Rabbi Saltzman) 61; Advanced Hebrew A (Mrs. Weinrib) 14; Advanced Hebrew B (Mrs. Cohen) 7; Bible (Dr. Freedman) 20; History (Mr. Shpall) 17; Talmud A (Dr. Higger) 9; Talmud B (Dr. Higger) 2.

Kol Nidre Donors

(Continued from page 20)

Markoff, Dr. Samuel T.	Gittleman, Isaac F.	Markel, Abraham J.	Strom, Mrs. Donald
Blickstein, Harry	Goldstein, Mrs. Gussie (in memory of father Meyer Louis)	Neuschatz, Jacob (in memory of beloved father Simon)	Tamse, Dr. Sidney (in memory of Ethel and Morris Tamse)
Brodie, Frank	Grabisch, Benjamin	Pashenz, Meyer	Wasserman, Charles
Diamond, Irving	Harris, Max (in honor of parents Isaac & Hannah Bernstein)	Posner, Dr. Leonard (in memory of beloved father Louis Posner)	Zimmerman, Julius
Fein, Mrs. Marge (in memory of beloved son Elliott Joel Fein)	Heller, Jacob E. (in memory of Sarah Kaplan and Judah and Miril Heller)	Rey, Mr. & Mrs. Stephen	Bromberg, Mr. & Mrs. Michael
Fields, Mr. & Mrs. Bernard L.	Howard, H. Ruth (in memory of father Eliezar Horowitz)	Rous, Ben	Wisner, Mrs. Benjamin H.
Fried, Mrs. Harry (in memory of father Samuel Geberer)	Levenson, Samuel M.	Schwartz, Samuel (in memory of father Harry Schwartz)	Greenberg, Murry H.
Fried, Mrs. Ida (in honor of Mr. & Mrs. A. J. Klein)	Magit, Laura	Seitz, May & Irene (in memory of Morton Seitz)	Frucht, Rose (in memory of Morris Adler)
	Mantell, Abraham	Sharkey, Mr. & Mrs. David	Rosman, Harold V. (in memory of father Sam Rosman)
		Shear, Helen (in memory of parents Mr. & Mrs. Victor J. Shear)	

NEWS OF THE MONTH

(Continued from page 12)

borough said that a man called his home Saturday night and said: "We are going to blow up the synagogue tonight. The Jews are . . ." He immediately ordered a policeman to guard the area. The dynamite was later tossed at almost the exact spot where the policeman had stood guard during the night.

☆

Congregations throughout America were urged to establish and support boards of Jewish education for adults to parallel existing boards of Jewish education for young people by Dr. Rabbi Israel M. Goldmann, director of the National Academy for Adult Jewish Education, and chairman of the national conference on Adult Jewish Education held at the Jewish Theological Seminary in New York.

Dr. Goldmann called upon 300 rabbis, educators and lay delegates who assembled from all parts of the country "to set aside fixed periods of time for the purpose of pursuing programs of Jewish study."

Dr. Martin Buber, internationally-known philosopher, scholar, author and pioneer in adult Jewish education, who is in America as visiting professor at the Jewish Theological Seminary, told the delegates: "When a particular historical situation demands a particular type of

man, it is the task of adult education to create that man. This has been the problem in Israel, where certain historical necessities have made demands for a certain kind of citizen. I believe that this is also the case in America."

NOT THE ONLY WAY OUT

(Continued from page 11)

another. It would serve to give them privacy. He selected one of the ampoules carefully, broke it, and inserted the needle in it. He turned and faced her. "Are you ready?"

"Yes, I'm ready."

She bared her arm and he punctured it. The liquid in the syringe slowly disappeared.

He watched her come awake, hours later. Her face was relaxed and rested, her cheeks flushed.

He smiled at her. The American had gone and the refugees sat in the barracks, waiting again. Diego watched the girl's eyes widen and their expression change from bewilderment to fear, anger, and then to joy. "I'm alive!" she cried.

"Yes. At eighteen one doesn't seriously want to die. You feel better, don't you?"

"Much." She moved over to sit beside him. "What did you give me?"

"A harmless sedative." He showed her the other ampoule. "This is the dangerous one." Slowly and thoughtfully he pushed its neck into the beaten earth floor and broke it off.

"You tricked me," she said.

Diego smoothed the little grave, watching his fingers, curving them to see how they would hold a scalpel or examine a patient. "Trick, eh?" he said. "Then I was tricking people into feeling much better before you were born. You made me remember who and what I am, Naomi. You——" He started to tell her more, but changed his mind. Impulsively, he picked up the empty ampoule and put it in his suitcase among his other souvenirs.

"Come along," he said, "it's time for us to begin all over again."

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Edward Rosenthal, Director

THE MENORAH

(Continued from page 2)

branched candlestick in his hands for the first time, a strange mood came over him. In his father's house also, the lights had once burned in his youth, now far away, and the recollection gave him a sad and tender feeling for home. The tradition was neither cold nor dead—thus it had passed through the ages, one light kindling another. Moreover, the ancient form of the Menorah had excited his interest. When was the primitive structure of this candlestick fashioned? Clearly the design was suggested by the tree—in the center the sturdy trunk, on right and left four branches, one below the other, in one plane, and all of equal height. A later symbolism brought with it the ninth branch, which projects in front and functions as a servant. What mystery had the generations which followed one another read into this form of art, at once so simple and natural? And our artist wondered to himself if it were not possible to animate again the withered form of the Menorah, to water its roots, as one would a tree. The mere sound of the name, which he now pronounced every evening to his children, gave him great pleasure. There was a lovable ring to the word when it came from the lips of little children.

On the first night the candle was lit and the origin of the holiday explained. The wonderful incident of the lights that strangely remained burning so long, the story of the return from the Babylonian exile, the second Temple, the Maccabees—our friend told his children all he knew. It was not very much, to be sure, but it served. When the second candle was lit, they repeated what he had told them, and though it had all been learned from him, it seemed to him quite new and beautiful. In the days that followed he waited keenly for the evenings, which became ever brighter. Candle after candle stood in the Menorah, and the father mused on the little candles with his children, till at length his reflections became too deep to be uttered before them.

When he had resolved to return to his people and to make open acknowledgment of his return, he had only thought he would be doing the honorable and rational thing. But he had never dreamed that he would find in it a gratification of his yearning for the beautiful. Yet nothing

less was his good fortune. The Menorah with its many lights became a thing of beauty to inspire lofty thought. So, with his practiced hand, he drew a plan for a Menorah to present to his children the following year. He made free use of the motif of the right branching arms projecting right and left in one plane from the central stem. He did not hold himself bound by the rigid traditional form, but created directly from nature, unconcerned by other symbolisms also seeking expression. He was on the search for living beauty. Yet, though he gave the withered branch new life, he conformed to the law, to the gentle dignity of its being. It was a tree with slender branches; its ends were moulded into flower calyxes which would hold the lights.

A CHANUKAH TALE

(Continued from page 10)

King of the universe, who has sanctified us with Thy commandments and commanded us to kindle the Chanukah light.

"Blessed art Thou, O Lord our God, King of the universe, who wrought wonderful deliverances for our fathers in days of old at this season."

Then Edith held up a large piece of heavy paper upon which he had crayoned:

"Hee-nai ma tov u-ma na-im
She-vet a-chim gam ya-chad!"

"This is a Hebrew round," she explained. "It means, 'How good and how pleasant it is for brothers to dwell together.' Now, I'm going to sing it alone twice, and, then, you will all join in."

They were a little timid at first, but it didn't take long to catch on to the simple tune. It was nice. Our chairman beamed her approval.

As we were putting on our wraps, Dr. Bohn offered the Rabbi and his wife a lift in his car, and I went along. Mama sat in front between her son and her daughter.

We had just entered the Square when Mama turned around to Edith, and, with a strong German accent, said:

"My dear, your song, I enjoyed it so much. But I was waiting for 'Mo-Oz Tzur.' Why did you not sing it?" And she hummed a few bars from our "Rock of Ages."

Edith turned to me quickly; her eyes

The week passed with this absorbing labor. Then came the eighth day, when the whole row burns, even the faithful ninth, the servant, which on other nights is used only for the lighting of the others. A great splendor streamed from the Menorah. The children's eyes glistened. But for our friend all this was the symbol of the enkindling of a nation. When there is but one light, all is still dark, and the solitary light looks melancholy. Soon it finds one companion, then another, and another. The darkness must retreat. The light comes first to the young and the poor—then others join them who love Justice, Truth, Liberty, Progress, Humanity, and Beauty. When all the candles burn, then we must all stand and rejoice over the achievements. And no office can be more blessed than that of a Servant of the Light.

asked a question. But Fate had the answer. The little old lady had slumped forward, and the daughter called out, in a voice full of fright:

"Mutter! Liebe Mutter!"

The car stopped abruptly.

I had noticed a police car on the corner. Edith must have seen it, too, for we reached it together. In a few moments, she and I found ourselves standing on the sidewalk, watching Dr. Bohn's auto, preceded by the police car with its screaming siren, making a dash for the hospital. I went home with Edith to await results. The Rabbi had remained with the stricken family.

Long past midnight the Rabbi returned. Edith took his coat, and gave him a cup of tea. He stirred the sugar, then said to us:

"Poor woman—she didn't make the hospital. She was Jewish, you know; only the children were Christian. Somehow, she had been able to cling to her faith." The Rabbi raised his hand, pushed back a damp lock of hair, and continued:

"The son asked me to say the prayers. He wants me to help him tomorrow with funeral arrangements. Strange, isn't it, that I had to be there?"

Edith smiled, the tender, patient smile of a Rabbi's wife.

"Strange, but wonderful, David. It's a Chanukah miracle."



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